THE LECTVRES of *John Knewstub*, vpon the twentith Chapter of Exodus, and certeine *other places of Scripture.*

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ANNO. 1579.

THE LECTVRES

of Iohn Kempland,

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ter of Exodus, and cer-
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Scripture.

BODLEIANA BIBLIOTHECA

ANNO. 1579.

¶ TO THE RIGHT HO-

norable and vertuous Ladie, the Ladie Anne, Counteſſe of Warwicke, I. K. wiſheth *increaſe of that grace, that hath promiſes, both* of this lyfe, and of the lyfe *to come.*

WHen once I had yeelded *(right Honourable) to the often and earneſt requeſt of ſundrie men, for the publiſhing of certain Lectures, which (as they ſaide) not without ſome fruite they had heard me read: I was ſoone reſolued within my ſelfe, of one to whom I might preſent the fruits of this my labour. For the welaccepting of that which firſt I did ſpeake before your honour, put me in aſſuried hope to finde an indifferent eare for this, which with more deliberation I ſhould commit to writing, and the manifolde benefites which I haue receiued, conſtrained me to lay holde of any opportunitie offered, whereby I might leaue ſome remembrance of my thankefulnes and dutie, towardes any of that honorable houſe of Warwicke, to the which I am (in the Lord) ſo many wayes indebted. Whereof I haue in few words to ſay thus much, that I think there is great occaſion offered of thankefulnes vnto the Lorde, who woulde that ſo many benefits, & ſo much comfort ſhould come to me from thence, that he hath offered me alſo this opportunitie, to leaue behinde me a thankfull memorie thereof, that there might be ſom remembrance continued of that thing, that hath in it great deſerving why it ſhould not be ſoone forgotten. And to the chriſtian reader whoſoeuer, I ſay, that I am not ignorant into what danger I haue offe-*

redmy ſelfe, attempting to write of that matter, wherein ſo many godly men with ſo great fruite and commendation haue trauelled before me. For to adde any thing to thē, or to differ any whit from them wil be charged by ſome with noueltie, or ſecret reprehenſion of their trauels: and to treade in the ſame ſteps with others that haue gone before, ſhall not be able to auoide the blame of needleſſe labour, and trauell to no purpoſe. I am therefore to require of all men, that iudgement may not proceede againſt me, before I ſhalbe admitted to ſpeake for my ſelfe, and that with indifferencie it may be heard what can be ſaide, why no ſuch ſentence ought by anye right to paſſe againſt me, or any other in the like attempt. And for the former charge (of adding any thing to the labours of ſo godly men) if thoſe who haue gone before vs hauing ſo litle helpe from their predeceſſors, haue notwithſtanding left great light vnto vs, ſo that being betruſted, but (as it were) with one talent, by their diligent trauel, and occupying, they haue made it fiue: I do not ſee, but that it may well ſtand with the modeſtie of a Chriſtian of our time, being ſo richly left, and entring vpon ſo great a ſtocke, to trauel at the reckoning to be found at the leaſt to haue gained ſome thing. Nay, I do not ſee how we ſhall auoid the iuſt reproch, of vnfaithfull ſtewardes, if ſo many talents increaſe nothing vnder our handes. So far am I from imagining that the blame of noueltie, or any ſuch thing, hath in it iuſt cauſe to ſtaye our trauell, or hinder our labour in that behalfe.

And for the other charge (of treading in the ſame ſteps with thē that haue gone before vs,) if that courſe ſhould be taken, there is much that might be ſaid for it. For the ſame meat which being prepared by one, doth pleaſe the taſte and ſtomake, being dreſſed by another, we haue no ſuch ſauour in it. And ſurely the affections of men ſtand no leſſe diuerſly affected towards the varietie of gods gifts, in deliuering one & the ſame matter, then doth the ſtomack towardes the diuerſitie of dreſſing one and the ſame kinde of meat: ſo that in ſo great diuerſitie a man may well hope to bee directed vnto ſome, who ſhall finde themſelues holpen by his handling of the matter, albeit no other thing bee brought beſide that which hath bene heard of before. For as the Lord will alway haue this aduantage againſt the wicked for the clearing of his iuſtice, that

it may truely be ſaid vnto them, in reſpect of the varietie of Gods gifts graunted them: We haue piped vnto you, but ye haue not daunced: we haue mourned vnto you, and ye haue not wept: *ſo will he magnifie his mercie towardes thoſe that be his, in graunting them ſuch varietie of giftes, as no man ſhalbe ſo affected, but that he ſhall finde a helpe prepared, whereby he may be benefited. We ſee then, that either of theſe courſes hath not onely ſufficient defence to declare it, but alſo much to be ſaide for the commendation thereof. The Chriſtian Reader ſhal perceiue in peruſing this treatiſe of the law, that my trauel hath bene to let him ſee, that Chriſt is a Sauiour in deede vnto him, that he might perceiue the length, bredth, & depth of his mercies, & ſo be brought to embrace thē accordingly. And becauſe the greatnes of our corruptiō diſcouereth the riches of his grace, which is by ſo much the richer, as the pouertie is greater which it doth relieue: I haue laboured therefore to lay out our pouertie and want in euerie particular commandement, and to declare how that our affection ſtandeth naturally not indifferent, but an vtter enemie to the obedience required in the ſame. That in the ſight of ſo much rebellion and ſinne, bleeding (as it were) in euerie part of vs, of ſome deadly wound, we might ſlacke no time in ſeeking vnto Chriſt Ieſus the onely Phiſician of our ſoule. And conſidering the number & danger of thoſe woundes that he doth cure and couer in vs, we might neuer forget or ſmally account of, but alwayes worthily magnifie the greatnes of his grace and mercie towards vs. Which maner of proceeding (if it bee indifferently examined) ſhalbe found to haue great fruit and profit in it. For to make vs carefull in ſeeking after Phiſick, this is not ſufficient, that we know our ſelues to be diſeaſed and ſicke: but to know a number of diſeaſes to be growing vpon vs, & thoſe of that qualitie that euery of them threatneth preſent death, hauing infected the principall parts of our life: that is it which maketh a man with all ſpeed to take him to the remedie appointed for the ſame. Many there are, who will not denie themſelues to be ſinners & ſick of ſinne: but becauſe they neither know how many parts are infected, nor yet how dangerous their infectiō is, their care to be relieued is the ſmaller, & their labour the leſſe to be ridd of it. Wherupon alſo it followeth, that he is ſo much the*

Luk. 7. 32.

lesse regarded, who is to worke that cure vpon them. So that wee see this generall lapping vp of sinne, when it is not vnfolden to our consciences, and laide out in the seuerall braunches thereof, is not only hurtful vnto vs, but also iniurious vnto the due estimation of the death of Christ. I can not more fitly compare thase men (who well most willingly confesse them selues in generall wordes to bee sinners, and yet are very loath to be troubled with any particular knowledge thereof) then vnto some notorious offenders against the lawes and peace of their Prince, who can willingly heare these generall wordes, that they be offenders, and haue not kept the seuerall statutes and lawes of their land, so that they will proceede no further with them: but to be brought foorth and charged with their seuerall fellonies, murthers, or treasons that they haue committed, and to haue their wickednesse particularly laide out in number of deedes and maner of doing, that may best set out the hainousnesse thereof, that in no case may be abidden. And yet notwithstanding before that time, neither is their owne estate greatly feared, nor yet the lawe so much as thought vpon how to be satisfied. It is this particular sight of sinne, that sendeth vs forthwith vnto Christ, & maketh him appeare both glorious in the multitude of his so great mercies, & most necessarie in the consideratiõ of our so many dangerous infirmities. If it please the reader in the examining of himself in any cõmandment, forthwith to ioyne to the same that which is writen here of the properties of loue, & that other next lecture of the vse of the lawe: he shal find (I hope) some helpe in them, the sooner to depart from himselfe, and the more carefully to imbrace Christ. And that he may be acquainted the better with my meaning and purpose in this matter, I wil giue him in fewe words the reason of the same. I se in the law of God, that we are not only forbidden the works of our own denotion & intent, and bound to that choise of works that God hath appointed in his word: but also that we are strictly charged to doe the same, al & euery one of them in loue, which is an affection that carrieth a man so in delight after the things whích he loueth, that he oftẽtimes forgetteth himselfe in respect therof. Aecording as it is reported by the holy Ghost (as a propertie to knowe it by,) that loue seeketh not her owne things. This is the cause why after the commandments I haue set downe

the

the notes & properties to discerne loue by, that when we haue seen what works they be that we are bound to do, we may also see with what affectiõ we are charged to do thẽ: that we may be as carefull to bring the right maner of doing vnto the Lord, as the very deed that he approueth. For we are as well to perfourme duetie in the maner of doing, as in the deede it self. It is one and the same God, who hath inioyned both vnto vs, and therefore may not be denyed in either of them. The vse of the lawe which is in the Lecture following, wil declare with what conditions we haue wages promised for our worke, and whether the couenant be so fauourable as that we neede not to doubt, but that we shalbe able to perfourme it, and therefore to liue in it: or otherwise so hard, (as the truth is in very deede,) that he remaineth vnder the curse of God, who continueth not in al things that are written in the booke of the lawe to do thẽ. Let vs thẽ set these together. First, the number of the deeds, then the manner of doing, which must haue in it those properties that be in loue: and last of all, the hard condition, which is, not to haue our good doings, to blot out and strike off our euill: but to remaine vnder the curse, if wee shall not continue in euery thing that is written in the booke of the lawe to doe it. And then we shall be forced to giue ouer this strong holde, euen this confidence in our selues, and betake vs wholy to the mercy of our God, and magnifie the same accordingly. And least we should imagine the matter of letting goe the opinion of our selues, and our worthinesse, to be nothing so hard as is supposed, and therefore no such neede to haue so often before vs (in meditation and earnest consideration thereof) the multitude of deedes to be done, the louing manner of doing, and the hard condition if they shall not be done: Let vs aduisedly consider, howe that singular instrument of God S. Paul confesseth, that he him self was so subiect vnto this ouer great opinion of him selfe, that the messinger of Satan was sent vnto him to buffet him, lest he should be puffed vp with the measure of graces, which were giuen him. The daunger is greater then we are aware of, when so rare an instrument & chosen seruant of God as was Paul, so hardly and with so much adoe, is brought to haue an humble opinion of him selfe and his worthinesse. 2. Cor. 12. 7

The Romish religion likewise (fighting so stoutly for the desert

of man) may teach vs, that this doctrine (of true humbling & submitting of our selues vnto our God) will not so easily enter into flesh and blood, as at the first we would imagine: but that we haue need often to set before vs this loking glasse of the law, in maner as hath bin declared, to humble vs withal. And al shalbe foũd litle inough to bring vs truely from our selues, and to sende vs, not in part, but wholy, vnto the mercies of our God, which are declared vnto vs at large in the next Lecture after the vse of the law. When we shall haue profited in drawing nere vnto Christ, and making much of his mercy, by an often and true sight of our selues in the law, there is yet remaining an other vse and fruit to be taken by it, of no lesse profit then the former, which is, that when we shal haue takẽ comfort in the mercies of Christ, & decreed to walke in the obedience of his will, to declare our thankefulnesse therby: the law wil stand vs in good stead to quicken vs therunto, while we learne by it, both the number of things that are to be done, & also the backwardnes of our naturall disposition and inclination thereunto. Which we could not once (without this admonition from the lawe) haue suspected to haue bene so great, and therefore our care to suppresse it, would haue bene so much the lesse. But hauing determined once to walke in the wayes of his commandements, & then hauing warning from the law, that there is both in our wit and wil, enemitie therunto, altogether bent to resist it: it cannot but increase our care, & ad vnto our paines and trauel, for the attaining vnto that end of obedience which we haue propounded vnto vs. For the man who hath a desire vnto any thing, vnderstanding once of any let in the way, is thereby more prouoked & stirred vp to bestow cares and paines vpon the same: knowing very well, that the thing which he desireth cannot otherwise be compassed. And who is he then, that seeing what dueties are to be performed both to the Lord, & to his brethren, and in what maner of affectiõ, (for it is the end of Christ his death, and the purchase of his passion, to haue a number not onely giuen, but zealously giuen vnto good workes) remembring withall, what an enemie he hath at home of his own nature: if there be any feare of god in him, that shal not be occasioned herby more plentifully to practise the meanes of his saluation: especially knowing that those who are ingraffed into the body of Christ,

Titus. 2. 14.

must

must dye vnto sinne and rise vp into these fruites of righteousnes. Moreouer the knowledge and meditation of the law & commãdements, doe helpe vs forward vnto true and sincere Christianitie. For a great number deceiue them selues in a generall good meaning, which they haue to serue the Lord, taking that to be the true service of him: and in the meane time are nothing careful to keepe a good conscience in the seuerall duties of the lawe, nor any thing trauelling to traine vp their affections to delight therin. As if in Christianitie we were to roue vncertainly about good motions and good meanings, and had no certaine marks of seuerall duties set before vs to shoote at, that we might so iudge of our selues, as we see vs come short or wide of them. Whereas the true Christian in very deede profiteth in drawing nerer and nerer vnto the Lord, in making his life and conuersation more conformable vnto the seuerall duties set downe in the commandements. Being likewise carefull to approue his doings by the lawes and statutes made for the same, as in ciuil dealings and traffique, a man will feare to offend against the laws and statutes prouided in that behalf. And as a wise man that hath much dealing in the world, wil haue some abstract of the statutes, that (as occasion requireth) he may turne to them, and so deale without danger of law: so it standeth wel with the pollicie of a Christian, to be skilfull in the statutes of his God, that when he hath to deale with the name of his brother, looking in this abstract, he may see the cautiõs to be obserued in the same, that he offend not against the laws and statutes of the Highest. And whensoeuer he hath to deale with hiṡ goodes, he may turne in like maner to that statute that hath prouided for well dealing therein, and so auoid the dangers that otherwise he should fal into. The like is to be done, when there are dealings imediatly between vs and the Lord, that we should often loke into the briefe abstract of the statutes of our God, to see alwaies what is the prouiso that is made for his glory, and the suppressing of our owne corruption. Our corrupt nature doeth aske al this of vs, and the man that feareth God giueth no lesse vnto it. For the blessed man is said to meditate in the law of his God day and night. Nay, we see that the onely wise God (who knoweth better then we our selues what neede we haue) hath appointed vs yet more meanes, and therefore we must

thinke that there is more vntowardnes in vs, then we could of our
selues suspect. For he hath left it a perpetuall order for the educa-
|| tion of his children, that there should be men of speciall gifts, both
|| for learning and aptnesse to teach, and also for good life, who by
|| teaching, exhorting, and reprouing, should (as it were) whet the
word to make it enter. It must of necessitie be an hard matter, that
requireth such instruments, and such workemen, for both the in-
strument and the workemen are from aboue. The wisdome of the
world could not performe this, and therefore the Gospell (which is
|| the arme and power of God vnto saluation) was sent from the bo-
some of the father. And for the workemen we are not at our choise
|| to take where it seemeth good vnto vs, but they are appointed to
|| our hand by the holy Ghost, who hath set downe such notes of good
learning and good life to discerne them by, who are of his sending,
and fit for so weightie a worke, as that they giue foorth a plaine
testimonie vnto vs, that they come from Heauen, framed and pre-
pared of the Lorde him selfe vnto this worke. As the goodnesse of
our God could not denye vs any thing necessarie, so his wisedome
would not that we should be loaden with any thing superfluous &
vnnecessarie. Which must force vs to conclude against our selues,
that we are not known vnto our selues, vnlesse we see matter with
in vs, necessarily requiring to be pricked forward with the liuely
preaching and sounding ministerie of the worde. And that wee
|| tempt the Lord, if we content our selues with our priuate readings
|| and meditations, and despise the preaching of the word, which the
|| Lord hath seene to be so necessarie, that he hath appointed it not
|| for one sort of men, but vnto all, of what condition so euer: neither
vnto one age alone, but perpetual for al ages and times. The labors
therefore of them that do write, are not taken in hand, that men
|| standing vpon thē, should contemne or lesse frequent the publique
|| ministerie of the Church: but to bring them into greater loue and
|| liking with the same. That receiuing some fruite that way, they
|| might looke for a great deale more by that, which is appointed by
Col. 1.28 the Lord, to present vs perfect in Christ Iesus.

Concerning these Lectures, I am to craue generally of al men,
to whose handes they shall come, that in what point so euer they
|| shall thinke their admonition may do me good, they would not deny

me

me that Christian and brotherly helpe. And likewise if they shal in any thing find them selues holpen by my trauel, that as they are to returne the whole praise vnto God (to whome onely it is due:) so they would not denye the comfort of their prayers vnto him, whom the Lord in mercy hath vouchsafed to make an instrument (though most vnworthie) of some goodnesse vnto them. And of your Honour (my very good Ladie) I am most humbly to require, that this duetie (howe slenderly so euer performed) may according to your accustomed clemencie be well accepted of. That what want so euer be in the worke, either of that you desire, or of that I were in dutie to performe, may finde a supplie herein, for that it proceedeth from a minde most willing to answere your desire, and most vnwilling (if abilitie did serue) to be behinde with the least part of that, that duetie may in any respect demaund. And as all good Christians should rather be desirous to learne howe to go forward, then to heare what good beginnings they haue made: so I doubt not (Madame) but a fewe words vttered to that end (especially from we that haue great cause to be thankeful vnto God, for that hee hath alreadie wrought in you) shal find better intertainment with your Honour, then much speach directed to an other purpose, howe good and iust so euer the cause be that might prouoke me thereunto. It was a saying sometime of Asia, that it was no praise neuer to haue seene it, but to haue lined temperantly in Asia was praise worthy. So many were the allurements, & so great was the intemperance therof. I thinke we may nowe (altering the words) retaine the trueth of the matter, if we should say, it were no great matter, neuer to haue seene the Courts of Princes, but to haue lined Christianly in those Courts, were a speciall worke of Christ in his. And therefore (Madame) as sometimes I spake in the hearing of your Honour: so nowe I say againe, that where the assault of the aduersarie lyeth sorest against any, there wisedome would, that the instrumentes to beare off and to beate backe the same, should be more in number, and stronger in effect. And for this cause we doe reade, that in the Courte of Israel, the Prince him selfe (who for the number and weight of affaires, was (as may be thought) by some iust title, to be priuiledged aboue the rest) might not bee exempted from keeping this diligent watche and warde in his

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owne person (by reading al the dayes of his life in the lawes of his God) against the daungers that by reason of that place he was in great danger of. Diuers whereof, after they are recited in Deuteronomie, immediatly the holy ghost giueth the medicine for them, which is to be occupied in the lawes of his God, all the dayes of his life. If any by dayly meditation in the lawe of God, shall thus exalt wisdome (that is the word of God) by making it the chiefe delight of their heart, beside the auoiding of these dangers and such like, there is a promise passed from the Lord, that wisdome shall exalt them. If they shall set her in place and estimation aboue all other things, she will requite it againe, by aduancing their honour and estate aboue the condition of others. But if they shall make no more of her, but as a common thing, she will answere them in like measure againe, to leaue them in place and estimation with the common and worst sort of men. The honour therfore of aduancement (which all men are giuen to haue so great liking of) commeth neither frō the East nor from the West, but from the Lord himselfe: and this true honour waiteth vpon all of them, who imploy themselues, their countenance and their credit, to honour and aduance this wisdome, which is the word of God. Which thing that it may abound in you (Madame) dayly more and more, and in his honor to whom the Lord hath ioyned you, and that by the meanes therof, you may so continue your life, as that you shall not feare to dye, as in dutie I am for many benefites receiued most bounden: so I doe most humbly craue it of our mercifull God, to whose fatherly prouidence (ceassing to adde any thing further, and remaining to perfourme all dueties, from time to time, that I shall be enabled vnto)

Pro. 4. 8.

I doe most humbly commit your Honour.

Your Honours most humble to commaund in the Lord.

John Knewstub.

John Knewstub, vpon the twen- tith Chapter of Exodus, and certaine other places of Scripture.

The first Lecture vpon the first and second verse of the same Chapter.

1 *THEN God spake all these wordes, saying: I am the Lord thy God.*

2 *Which haue brought thee out of the land of Ægypt, out of the house of bondage.*

IT HATH ALWAYES BENE and nowe is a fruitfull trauell of men, to drawe artes and sciences plentifully laide out, into briefe heades and some fewe generall rules and principles. Not onely for memorie, (which in many, and long discourses, becommeth so intangled as it can hardly with any fruit get out:) but also for practise, which of necessitie must be so much the later, as it shall be longer before we learne the matters to be practised, and the slower we are in perusing matters to be done, the slacker must we be in the performance thereof. But yet all this notwithstanding, as well reason, as the practise of the learned, might easily be auoyded, bicause all is but the reason and practise of man: if the only wise God, had not left vnto vs the whole doctrine of Christianitie, comprehended in very fewe wordes. Examples whereof we haue diuers, both in the olde and newe Testament, which may be a sufficient warrant, for enterprising thus briefly to comprehend Christianitie. Exodus. 20 Deut. 5 Matth. 22. 37 Hebr. 6. 1

If any shall take exception against the preaching & opening of the Lawe, in this cleare light of the Gospel, Ob:

calling

calling it, (as it is called in the second Epistle to the
2.Cor.3 || Corinthians) The ministerie of death, and the killing
Sol: || letter: let him vnderstand, that the holy Ghoste in the
|| same place speaketh of the lawe without Christ, what
it worketh in our infirmitie: whereas otherwise, of the
|| law (being considered in ỹ couenant that is in Christ,)
Psal.19.7 || it is truely saide by the Prophet in the Psalme. *The lawe of the Lorde is perfect, conuerting the soule, the statutes of the Lord reioyce the heart, &c.*

At the publishing of the lawe of God, there was
|| great terrour and feare on euery side. For (as appeareth
|| in this former Chapter) the mount Sinai was all on
smoake, and the Lord came downe vpon it in fire, and
the smoake therof ascended as the smoake of a fornace,
and all the mount trembled exceedingly. The people
hearing the thunders and lightenings, and the sound of
the trumpet, seeing the mountaine smoaking, and fee-
ling such terrible trembling and shaking of the earth,
fled, and stoode a farre off: making earnest suite vnto
Moses that hê would speake vnto them, and that they
might not heare the Lord, lest they dyed. So great was
their feare, and so woonderfully were they amased at
|| the matter. It was very requisite and necessarie, that
|| this maiestie of the Lord, should come in with the en-
|| terance of his word. For we are giuen to make small
reckoning of it, and lightly to reiect the authoritie
thereof. For, doe not thousands imagine that they suf-
Men do cõtemne the maiestie of the Lord, when they walke careles or cõtemptuously againste those dueties that are laide vpon them by the word.
|| ficiently reuerence the maiestie of the Lorde, when
|| notwithstanding, they liue without all awe, feare, and
reuerence of his word. Needfull therefore was it, nay
most necessarie, that the maiestie of the Lorde, should
visibly come foorth after a glorious manner at the de-

liuerie

liuerie of the worde: that men might vnderstand, that the neglect of the word, is the contempt of the maiestie and honour of the Lorde. For the Lord hath coupled his honour and glorie to his word, so that they can not neglect the one, but ẏ they must in so doing contemne and despise the other.

Those plentiful testimonies that are recited to the Hebrues, to aduaunce the dignitie of Christe, prouing his diuinitie, and giuing him superioritie aboue ẏ Angels: are in the second Chapter applyed by way of exhortation to the reuerencing of his word: telling them, that if the word spoken by Angels was ratified, & that euery disobedience receiued a iust recompence of reward, how could they thinke once to escape, neglecting so great saluation. Which at the first, begun to bee preached by the Lord, and afterward, was confirmed by them that heard him, God bringing testimonie and authoritie thereunto both with signes and wonders, and diuers miracles, and gifts of the holie Ghost. Wel did the Lord vnderstand, that wordes are but winde with men, and therefore it was the good pleasure of his wil, that neither his lawe nor Gospel, should come naked and bare into the world, but with the credite of his owne glorie, and coũtenance of his owne maiestie. For the Gospell, (as now we haue heard) was not only preached by the Lord Iesus, but also confirmed (by the ministerie of those that heard him) with signes, and woonders, and miracles. So that to neglect the gouernment of the word, is to tread vnder feete the maiestie of the Lord. Hauing made this entrance, I do proceede vnto the text, where, I am inforced to speake a little of the nature of the wordes, bicause they bring great Hebr. 2

great light to the true vnderstanding and meaning of the commaundement.

The lord setteth before his promise that name, whiche bringeth assurance with it for the perfourmance thereof.

The worde *Iehouah*, which is here Englished *Lorde*, is a name of God, giuing vnto him his true nature and essence, which is, so to haue his beginning, and being, of him selfe, as in him, and by him, all things that are, haue their being. And therefore it is vsually set before the promises and couenants of the Lorde in the Scripture, that we should not doubt of the perfourmaunce thereof, seeing it is the couenaunt and promise of that God, that hath his beginning and being of him selfe, & procureth the being and perfourmaunce of all thinges vnto them. In so much that the Lorde denieth in Exodus, that he was knowne to Abraham, Isaac, and Iacob, by his name *Iehouah*, bicause he had not perfourmed in their time, the promises made for their deliuerance out of Egypt, and for their possession of the lande of Canaan. The Verbe, is not vsually expressed of the Hebrues in the like phrases where ỳ sense is apparent, and therefore of some, it is set downe before the word, *Lorde*, and read thus: *I am the Lorde thy God*: of other some, next after the word, *Lord*, & then it is read thus: *I the Lord, am thy God*. Wherin, although in sense there be no difference, but that both, affirme one and the self same thing: yet, bicause there is more cleare vnderstanding of that one and the same thing, by placing the Verb next after the word, *Lord*, I see no cause, why the practise of some should be preiudiciall in this matter, but that it may be said: *I the Lord, am thy God*.

In affirming that he is their God, he assureth them of all mercy and happinesse from him selfe alone, both in this life and in the life to come. Making a league

with them, to make himselfe knowen to be their God, by the mercies he had to bestow vpon them, and that he would haue the care and charge of their welfare, reserued to himselfe alone. It remaineth to be proued by the Scripture, that this maner of speaking (To be their God) conteineth promises in it for this life, and for the life to come. In the Psalme, the Prophet hauing made mention of sundrie outward blessings, in children, in increase of corne and cattell, peace and freedome from enemies, concludeth thus: *Blessed are the people that be so, Blessed are the people, whose God is the Lord.* Making these outward blessings, to be conteined vnder the benefite (of hauing the Lord to be their God.) In Exodus, promising their deliuerance from Egypt, he saith that he wil be their God, containing that outward deliuerance within this mercie (of being their God.) And as for the spirituall and inward blessings, (as writing his lawe in our hearts, pardoning our sinnes, and not remembring them any more,) that they are contained within this couenant (of being our God,) may appeare in the Epistle to the Hebrues. *After those dayes* (saith the Lorde) *I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people. For I wil be mercifull vnto their righteousnesse, & their sinnes, and their iniquities I will remember no more.* And in Ezechiel we may clearly see, that the remouing of our stonie heartes, the receiuing of vs to mercie after we haue transgressed, the causing vs to walke in his statutes and lawes, are streames that flowe from this free fountaine of grace, that the Lorde is become our God.) *A newe hart* (saith the Lord by his Prophet) *will I giue you, and a new spirit will I put within you, and I will take away the stonie*

This phrase of speech (to be their God) declareth that the Lorde hath taken vpon him a speciall charge of vs and our estate, so to blesse it as he may be sene our speciall good God therein. Psal. 144. 15. Exod. 6. 7.

Heb. 8. 10. 12.

Ezech. 36. 26.

heart out of your body, and I will giue you a heart of flesh: and I wil put my spirite within you, and cause you to walke in my statutes, and ye shall keepe my iudgements, and do them, and ye shal dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God. Where, these benefits receiued, are made the fruites ẏ folow (of hauing him to be their God.) Which is al done freely, & vndeseruedly, as the Lord plainly professeth in ẏ same Chap. in these words: *Be it knowne vnto you that I do not this for your sake,* Verse. 32 (saith ẏ lord god:) *Therfore O ye house of Israel, be ashamed and confounded for your owne ways.* Neither doth this mercie (of hauing the Lorde to be our God,) conteine it selfe within the compasse of this life, but reacheth vnto the blessings of the life to come. As appeareth in the Luke. 20. 37. 38 Gospell after Saint Luke, where our Sauiour Christe proueth, that it must needes be well with Abraham, & that he must rise againe, bicause it is written, *The Lorde is the God of Abraham: for he is not the God of the deade,* (saith our Sauiour Christ) *but of them that liue.*

Heb. 11. 16 Ob: In the Epistle to the Hebrues, Abraham, and others the children of God, are reported to haue bene straungers in the land of promise, and not to haue seene the promises fulfilled in their time. Which might seeme to make against this that I haue saide, concerning the blessing of them to whome the Lord is become God:

Sol: but it is aunswered there, that he was not ashamed to be called their God, for he had prepared for them a citie. As if that which seemed to bee wanting in this life, were so sufficiently recompensed in that ioy that did abide for them, as that the Lord needed not to be ashamed to be called their God, so rich was his mercie towards them. By this we learne, that the first commandement,

dement, conteineth in it the promises of the Gospell, (as it is well noted by M. *Peter Martyr*) contrarie to ỹ damnable opinion of certaine, who holde, that the fathers of the olde Testament, had no promises, sauing of the land of Canaan, and temporall things. We see that the Lorde made promise to be their God, whiche (as we haue heard) hath promises both of this life, and of the life to come. And (as it appeareth in Genesis) all the mercies that Abraham receiued, were contained vnder these wordes (which are the words of the couenaunt:) *I will be God to thee and to thy seede after thee.*

Peter Martyr vpon Rom. 7.

Gen. 17.7

The benefite that here is set downe, of bringing them out of the land of Egypt, and from the house of bondage, is an experience which thei had of this goodnesse of God, wherin he did apparently declare himself to be their God. And so likewise, it is in other places brought in, as a confirmation of ỹ couenant: *Bicause the Lord loued you,* (saith the holy Ghost,) *and bicause he wold keepe the oath which hee had sworne vnto your fathers, the Lorde hath brought you out by a mightie hand, and deliuered you out of the house of bondage, from the hand of Pharao king of Ægypt, that thou mayest knowe, that the Lorde thy God he is God, the faithfull God, which keepeth couenaunt and mercy vnto them that loue him, and keepe his commaundementes.* This experience of God his goodnesse towards them, and the tryall that he is become their GOD, maketh much to bring on obedience, and therefore is placed with the couenaunt. For when we haue triall in deede, that the Lorde hath speciall good will towardes vs, it hath great force in it, to bring vs willingly vnder his obedience. Therefore wee are taught by this alwayes to haue in memorie those benefites of God, that haue

Their deliuerãce from Egypt, was an experience of the truth of this promise, that the Lorde was their God.

Deut. 7.8, 9

in them the note and marke of speciall good will and liking, such as he beareth vnto his children. For the remembraunce of those, will drawe dueties from vs, that shall proceed from a franke and free heart. Let vs therfore haue a register of his greatest benefites done vnto vs. Let vs call to minde what a speciall benefite this is, || if we had none other, that when we were (as is the di- || sposition of all Adams children) folowing the lusts & || affections of our owne heart, in that broade way that leadeth vnto death, which so many followe: it hath pleased him to picke vs out of so many, to giue vs misliking of that course of life, which by nature we are so addicted and inclined vnto, and the earnest hungring and thirsting after that righteousnesse that is approued by his word. His benefits may not be ouerpassed without consideration, they carrie with them strong perswasion vnto obedience, and the faithfull doe vse this help to further obedience vnto God. In the last Chap-
Iosua.24.16 ter of Iosua, there is mention made of the seuerall benefites of God bestowed vppon his people, and all for this ende, to reclaime them from sinne, and to stir them to the free & willing seruice of the Lord. And the people (in the same Chapter) alledge his benefits receiued, as a reason why they neither may nor will refuse obedience vnto him. *God forbid* (say the people) *that wee should forsake the Lord to serue other Gods. For the Lord our God, he brought vs and our fathers out of the land of Ægypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people, through whom we came, and the Lord did cast out before vs al the people, euen the Amorits which dwelt in the land, therefore will we also serue the Lorde, for he is our*

God.

God. They gather by theſe benefits that he is their god, and conclude therefore, that they will ſerue the Lord. becauſe he is their God, & hath ben ſo ſingularly good and benificiall vnto them.

And in very deede, this perſwaſion that hee is our God, and ſo tenderly affected towards vs, is the mother of all true obedience, the fountaine from whence flow-eth all true worſhip and ſeruice of God. It is the note that diſcerneth betwene the works of a true Chriſtian, and the deeds of an Infidell or heathen man. The chriſtian worketh his obedience, hauing this perſwaſion, that God is alreadie his God: the Infidell and vnbeliever hath no ſuch perſwaſion, and therefore his doings come not frankly and freely from him to honour the Lord, but ſlauiſhly and ſeruilely to ſerue himſelfe: and after that maner, as it were, to get within the Lorde, & to earne his ſaluation of himſelf. It is this faith, which made the difference betweene the ſacrifice of Abel, and the ſacrifice of Caine, as the ſcripture doth declare. It is this faith, that maketh the difference betwene the continencie that we haue read to haue beene in Infidels & Paganes, and that which is in Chriſtians: betwene the mercie and almes that proceedeth oftentimes from ciuil men, and that mercifull reliefe that commeth from them that ſerue the Lord in ſpirit and trueth. It is this perſuaſiō of his goodnes, that iuſtifieth the one, whereas the other wanting this, is odious and hatefull in his ſight. It is this perſwaſion, (that god is ſo rich in goodneſſe as to accept of vs,) which ſendeth vs to the true ſeruice of him. The Lord is not only contented to ſay, that he is their God, but alſo to bring good euidēce for the ſame, in putting them in minde of that ſingular be-

nefit of their deliuerance from Egipt, which he had bestowed vpon thē. We learn then in this cōmandemēt, (which chargeth vs ẏ we take ẏ lord for our God) that he hath takē vpon himself ẏ prouision to store vs with graces & blessings, both for this life, & for ẏ life to com. And he will haue ẏ honor & glory of it himself alone, bicause he wil declare ẏ riches of his grace towards his faithful people, & by his dealing with thē, be known to be their god. Therfor he bindeth vs to seek for al good things at his hands alone. And in like maner, when we haue receiued any thing, by humble thāksgiuing to returne the whole praise therof vnto him againe. Now ẏ we know the meaning of this cōmandement, it behoueth vs to apply it to our profit. Wherin we must vnderstand, ẏ by the meanes of sin (which is in euery man by nature) man his wit & vnderstanding hath receiued such a blindnes, as it cannot conceiue the trueth of this cōmandement: & also his will & affection is so poisoned, as it cannot take any ioy or liking in it. The triall whereof, may be had in this maner: when the man that is not borne againe & receiued vnto mercy, (whom the scripture calleth the naturall man, bicause al are such by nature:) when he (I say) is in any straight or necessitie, either bicause he wanteth necessary food for this life, or for that he is in danger to loose welth, credit, or life: & seeth not the ordinary means, by the which it is likely he should escape the danger: let it then be told him that God is his God, and hath a loue towardes him, and a care ouer him, & wil in his time by lawful means prouide for him: yet notwithstanding, his wit neither conceiueth this persuasion, nor his wil & affection is any thing made ioyful or cōforted therby: as one that desirously

We are cōmanded to seeke for all good thinges at his handes alone, as well the benefits that appertein vnto this life and for ẏ body, as those that belong vnto the soule.

Our nature is not inclined to the obeying of this commandement, which we may discerne in aduersitie, by our douting of help or seeking vnlawfull shiftes to helpe vs by: and in prosperitie by our either not calling vpon God

rously inclineth after the hope therof. Which is declared by this, that some fall to stealing, or seeking vnto witches, wisemē, or wisewomē (as they cal thē) to haue their griefs remedied, & their wāts supplied: others, not vsing the same, yet by one vnlawfull meanes or other, wind thēselues out of danger: not waiting by faith vpon ẏ Lord, vntil by lawful means he procure their deliuerance. This corruptiō also of the natural man, is no lesse euident whē he is out of danger, & hath ordinary means to mainteine him by. For when a natural man hath credit, wealth, or friends to cōpasse matters by, either not at al doth he seeke to God by praier to prosper those means which he vseth: either els if he pray vnto him, it is so coldly, as ẏ euery man may perceiue, but especially his owne conscience may tell him, ẏ his hope ariseth rather frō the means he hath, thē frō ẏ goodnes of God, without whose blessing all helpes are nothing. And yet for al ẏ, he findeth no fault with himselfe for want of faith, but wil protest, ẏ he taketh god to be his god, & loketh for al things frō him, beleuing as assuredly in him as the best of them al. Neither is it to be marueiled at, it ẏ natural man giue so much vnto ẏ means: for it cōmeth oftentimes to passe, ẏ the lord is cōstrained in dealing with his children, to withdrawe something from the number or strength euen of his lawfull & ordinarie meanes, that the glory may be wholly his. A notable example wherof we haue in the book of the Iudges. Where the lord caused Gedeon to send away the greatest part of his men whē he should go to battel, giuing ẏ reason of his doing in these words: *The people that are with thee, ar to many for me to giue the Madianits into their hands, lest Israel make their vaunt against me, & say,*

at all, or else our careless calling vpon him for the blessing of our estate.

Iudg. 7. 1.

mine hand hath saued me. Thus corrupt is the estate that all men are borne in. And in this estate do all men continue, finding no fault nor misliking of the same, saue ỹ litle flock of Christ, that by the benefit of his death are exempted from it. Whō, when it pleaseth God to call vnto the hope of euerlasting life by the meanes of his word, he cleareth their wit & vnderstanding, to cōceiue the goodnes of their god to thē ward, he purgeth their wil & affection to take cōfort in it. And therfore when meanes want, they are not (as the wicked) altogether without hope, running after vnlawful means: but wait better vpon their God. And when they haue the ordinarie means whereby God vsually bringeth matters to passe, they are careful in crauing the successe of them: yea, with inward perswasion of heart, to finde no fruit but by his blessing. The man that will truely examine himselfe in this commaundement, must well consider with him selfe, what euill and vnlawfull shiftes hee hath made throughout his life, in his distresse and necessitie: or what doubtes and feares, of not being well and in due time prouided for, haue arisen at any suche time in his heart, and how tickle his nature is therevnto. Likewise, when he hath had the vsuall meanes of Gods mercies, he must consider well, howe sparing and how colde he hath bene in prayer to God for the successe of them. Which declareth, that his trust was rather in them, then in God the geuer of them. Thus may he easily perceiue, in what a miserable condition hee should haue beene, had not the mediatour and redeemer Christ Iesus answered the matter for him. It is therfore required, that after this maner he throghly examine his infirmitie & disobedience, vntil he be truely humbled

The examination of our selues must bee in ỹ lifting of our douting and mistrusting of Gods helpe in aduersitie, or flying vnto vnlawfull meanes to helpe vs by, & in our seldome or careles resort vnto him in our prosperitie: advisedly considering ỹ the Lorde requiring soundnes in our whole nature, aswell in thought as in deede, accurseth him that continueth not sounde in all that is commanded. By this meanes we shall be brought to see what need we haue of the obedience & blood-

humbled and brought to Christe, to see the benefite of his death and passion, howe great it is, and how needfull for him. When by due examining of him selfe, he doth well vnderstand, that he is wholy beholden vnto God for the benefit of his saluation, bicause by the law they are accursed, that continue not in all thinges that are written in the lawe to do them: then is he forced to acknowledge, that it is good right and reason that his life should be ordred after the pleasure and will of him, that by his death hath brought deliuerance vnto him from euerlasting death and destruction: and the hope also of a blessed estate to continue for euer. Wherevpon, he proceedeth not onely to the misliking of this corrupt nature of his, but also to the suppressing of it. That it deale not as it was accustomed, neither when it wanteth meanes, nor yet when it inioyeth them. Calling earnestly vnto God by prayer, that he may so increase in faith, that he may glorifie him in the obedience of this commaundement. His profiting in this obedience (howe great so euer) is alwayes ioyned with true humilitie. Bicause he well vnderstandeth (by the sight that he hath of him selfe) that he standeth by the mercies of God in Christ alone. Bicause also he plainly perceiueth, that his obedience is not without frailtie and many infirmities cleauing vnto it. As his obedience is not without humilitie: so his falles and infirmities are not without griefe and vexation of heart. For he seeth in them the dishonour and disobedience of that God, of whose free goodnesse he holdeth all that he hath or hopeth for. A great number persuade them selues, that their faith is perfect ynough, and no want in it at all, when notwithstanding in their necessities

shed of Iesus Christ. And so shall the law become our schole master vnto Christ.

2. Cor. 5

The vngodly for wāt of true sight of them selues in this commande-

ment are not touched with ỹ ticklenesse of their nature vnto douting and mistrusting of God his helpe, nor with ỹ effectes of fruit that follow therof: they see no reason why ther shoulde bee any gret offence therin, and that the want of soundenesse in this behalfe ought in any instice to brig the wrath and curse of God vpon them, & therfore can they not truly see into the fruite of Christe his death & passion.

Rom. 4

sities and distresses, they are as readie to doubt and distrust of comfort, as if they had neuer heard of the gospell, nor learned any thing of the promises made vnto the faithful. Nay, which more is, they shal no sooner be in any distresse, but they are as farre from hope in God, and as readie to helpe them selues by one euill shift or other, as those ciuill men which haue no religion in thē at all. And all this notwithstanding, they can not see, nor be brought to acknowlege any want in their faith. Let a man be brought something behinde hand (as we say) either by losse that he hath had in his shepe or cattell, or by means of euill creditors with whom he hath had dealings: and by & by he wil be ready to imagine ỹ he shall not be able to liue, vnlesse he vtter his cōmodities at a greater price then before he hath don. Whē notwithstanding, he hath gone as farre before, as conscience could in any respect giue him leaue. He thinketh that his former delay, doth priuiledge and make lawfull this kinde of dealing. And vnderstand by the way, that in all this purpose and practise, he receiueth not any suspicion, that there should bee any want of faith or weakenesse in that behalfe. When as in verie deede, then is there true triall of our faith, if in our necessitie, we shall thereby stay vs from euill meanes, in hope to haue vs prouided for according to his promise, albeit we see not any likelyhood thereof, so farre as our reason can reach. For in faith there is hope beyond hope.

The children of God by the eyes of faith, see a secret blessing promised, which thei apprehend by hope: when as the common sort wanting this eye, cast away all hope, vnlesse by a sensible manner they perceiue and

preſently may grope the goodneſſe and helpe of God. The man that will take no knowledge that there is want of faith in him, but doth profeſſe (as the moſt wil do) that he truſteth in God with all his heart, and that there is no miſtruſt in God in any part or corner ther-of: is to be ſent backe to his doings and thoughtes that are and haue bene in him in the time of his troubles, dangers, pouertie, or decay. To conſider if there haue bene then in his heart, no more doubting, fearing or ſuſpecting to be prouided for, from the Lorde: then hath bene in other times. By this meanes (if there be any ſenſe or iudgement in him) he ſhall be conſtrained to confeſſe the weakneſſe of his faith, and ſo ſeeke his comfort in Chriſt: being conuict within him ſelfe, of ſuch miſtruſt and vnbeleefe, as the lawe doth accurſe & condemne. For if a man will not willingly be wiſe in the beguiling of him ſelfe, he may ſoone ſee and perceiue a greate diuerſitie in him ſelfe betweene thoſe times. That where ſo long as he had helpes and holdes to goby, he was comfortable, bold and confident: thoſe being taken away, hee is become without all courage, comfort, or hope. If there were no want of faith, howe could there be any lacke of comfort or hope? If his cõfidence were not in the meanes, howe could he be as a man without all heart or hope, ſo ſoone as the meanes are either vtterly taken away, or elſe diminiſhed? Eſpecially, ſeeing the goodneſſe of the Lord, which is the ground of faith, indureth for euer.

And that the man, which will take no knowledge of the want of his faith, may be brought to the ſight of him ſelfe, let him well conſider with him ſelfe, what ſhould bee the cauſe, that when hee hath aboundance,

and

ment are not touched with ỹ tickleneſſe of their nature vnto douting and miſtruſting of God his helpe, nor with ỹ effectes of fruit that follow therof: they ſee no reaſon why ther ſhoulde bee any gret offence ther an, and that the want of ſoundeneſſe in this behalfe ought in any inſtice to brig the wrath and curſe of God vpon them, & therfore can they not truly ſee into the fruite of Chriſte his death & paſſion.
Rom. 4

ſities and diſtreſſes, they are as readie to doubt and diſtruſt of comfort, as if they had neuer heard of the goſpell, nor learned any thing of the promiſes made vnto the faithful. Nay, which more is, they ſhal no ſooner be in any diſtreſſe, but they are as farre from hope in God, and as readie to helpe them ſelues by one euill ſhift or other, as thoſe ciuill men which haue no religion in thē at all. And all this notwithſtanding, they can not ſee, nor be brought to acknowlege any want in their faith. Let a man be brought ſomething behinde hand (as we ſay) either by loſſe that he hath had in his ſhepe or cattell, or by means of euill creditors with whom he hath had dealings: and by & by he wil be ready to imagine ỹ he ſhall not be able to liue, vnleſſe he vtter his cōmodities at a greater price then before he hath don. Whē notwithſtanding, he hath gone as farre before, as conſcience could in any reſpect giue him leaue. He thinketh that his former delay, doth priuiledge and make lawfull this kinde of dealing. And vnderſtand by the way, that in all this purpoſe and practiſe, he receiueth not any ſuſpicion, that there ſhould bee any want of faith or weakeneſſe in that behalfe. When as in verie deede, then is there true triall of our faith, if in our neceſsitie, we ſhall thereby ſtay vs from euill meanes, in hope to haue vs prouided for according to his promiſe, albeit we ſee not any likelyhood thereof, ſo farre as our reaſon can reach. For in faith there is hope beyond hope.

The children of God by the eyes of faith, ſee a ſecret bleſsing promiſed, which thei apprehend by hope: when as the common ſort wanting this eye, caſt away all hope, vnleſſe by a ſenſible manner they perceiue and

preſently may grope the goodneſſe and helpe of God. The man that will take no knowledge that there is want of faith in him, but doth profeſſe (as the moſt wil do) that he truſteth in God with all his heart, and that there is no miſtruſt in God in any part or corner therof: is to be ſent backe to his doings and thoughtes that are and haue bene in him in the time of his troubles, dangers, pouertie, or decay. To conſider if there haue bene then in his heart, no more doubting, fearing or ſuſpecting to be prouided for, from the Lorde: then hath bene in other times. By this meanes (if there be any ſenſe or iudgement in him) he ſhall be conſtrained to confeſſe the weakneſſe of his faith, and ſo ſeeke his comfort in Chriſt: being conuict within him ſelfe, of ſuch miſtruſt and vnbeleefe, as the lawe doth accurſe & condemne. For if a man will not willingly be wiſe in the beguiling of him ſelfe, he may ſoone ſee and perceiue a greate diuerſitie in him ſelfe betweene thoſe times. That where ſo long as he had helpes and holdes to goby, he was comfortable, bold and confident: thoſe being taken away, hee is become without all courage, comfort, or hope. If there were no want of faith, howe could there be any lacke of comfort or hope? If his cõfidence were not in the meanes, howe could he be as a man without all heart or hope, ſo ſoone as the meanes are either vtterly taken away, or elſe diminiſhed? Eſpecially, ſeeing the goodneſſe of the Lord, which is the ground of faith, indureth for euer.

And that the man, which will take no knowledge of the want of his faith, may be brought to the ſight of him ſelfe, let him well conſider with him ſelfe, what ſhould bee the cauſe, that when hee hath aboundance,

and

and wanteth no neceſſarie helpe, he is ſo exceeding ſparing and careleſſe, in his manner of ſeruing and ſeeking of the Lorde: in reſpect of the feare and care that he is in, ſo ſoone as he ſhall be any way diſtreſſed, and the paines alſo that then he taketh in his manner of ſeruing the lord. If his faith be at both times one, why ſhould his care, which doth bewray his feare, be almoſt none at one time, and ſo plentifull at an other? But onely that there was want of faith before, albeit he could not eſpie it, the meanes ſtanding as a myſt or a cloud betweene him, and the light that would teache him truly to diſcerne. The man therefore that boaſteth of the perfection of his faith, not feeling any want therein: denying that he truſteth in his riches, friendſhippe, authoritie, or wealth, muſt bee willed to ſet them awhile aſide in his thoughtes and conſiderations, imagining ſeriouſly and in good earneſt, that he had them not. Then let him aske his conſcience, and truely ſearch out his ſpirites, whether hee could be as confident, comfortable, and hopefull in his heart, in the wanting, as in the hauing thereof. His hart will then tell him the contrarie, if he ſearch truely and throughly, and his deedes will declare no leſſe. For we ſhall ſee ſuch as couragious, and as confident as may be in their wealth, credite, and health: and when thẽy are taken away, as faint and feeble, as men that neither haue heart nor hope. Thus muſt a man be ſifted both in aboundance and want, that in the true ſight of his pouertie, he may be forced carefully and thankfully to lay holde vpon the mercies brought by Ieſus Chriſte.

We are then aſſured that we be long vnto Chriſt

As for vs that profeſſe we knowe Chriſt, and are led to magnifie his mercies, by the experience of ſinne that

we

we haue within our ſelues: Let vs remember that it is our part, to declare that we are his, and in him, by dying vnto ſinne, and liuing vnto righteouſneſſe. Let vs therefore be aſhamed to beare the name of Chriſt, and to carrie the countenaunce of them that loue his Goſpell, and yet in our neceſsities to be as miſtruſtfull, and as readie to helpe them by one vnlawfull ſhift or other, as euer we were: or as they are, that neither profeſſe nor knowe the Goſpell. Let vs be aſhamed to profeſſe the Goſpell, and in the meane time to be at no more miſliking nor warre with our miſtruſtfull thoughtes, then we haue bene, when we had no knowledge of the ſame. Hath not the Lord therefore dyed, that by his power we might dye vnto ſinne? Hath he not appeared to weaken the power and ſtrength of ſinn, in thoſe that be his: that although thei can not driue ſinne from being at all in the fleſh, yet they might driue it from reigning and ruling in them, abating the power and force thereof? Howe can men thinke then, that there is any trueth of Chriſtianitie begun in them, being in the ſame manner affected towarde their miſtruſtfull thoughtes and euill ſhifts that proceed thereof, as they were from the beginning, ere euer they knewe ỹ word and Goſpell of their God: hauing no more hatred of them, nor greater warre and ſtrife with them? It is true, that the Lord in mercy couereth the ſinnes of his: but it is as true, that the Lorde cureth the ſinnes of his. It can not be denied, but that for Chriſte, he doth pardon the ſinnes of his ſeruantes: neither may we denie, but that in Chriſte he doth alſo purge the ſinnes of his ſeruants. Let vs therefore (brethren) reſort vnto God by faithfull prayer, that as he hath taken away the condemna-

and are regenerate, whē we ſhal ſo miſlike oure doubting & miſtruſting of gods helpe, that we be no longer as ſom times wee were, and as the vngodly are led and ruled thereby.

Rom 6.

demnation of sinne, so he would more and more abolish the rule and kingdome thereof. Our hope is great, for our promises are many: our Capteine is strong, our enimie hath often bene foyled, euen in fraile flesh as feeble as wee bee: but the conquerours haue euer bene carefull, much giuen to vse the meanes of the worde & prayer, often in the fielde with their owne affections, hauing vpon them ỳ compleat harnesse of a Christian.

Nowe let vs pray vnto our Heauenly father, that we may so see our want of faith, that we may truely magnifie the grace and mercy of our God in Christe, which couereth the imperfection therof: and also that wee may haue suche strength from the power of his death, that by the meanes thereof, wee may more and more preuayle both ouer our mistrustfull nature in want, and also ouer our careless and secure estate in plentie and aboundance.

The second Lecture vpon the third, fourth, fift, and sixt verses.

3 *Thou shalt haue none other Gods before me.*

4 *Thou shalt make thee no grauen image, neither any similitude of things that are in Heauen aboue, neither that are in the Earth beneath, nor that are in the waters vnder the earth.*

5 *Thou shalt not bowe downe to them, neither serue them, for I am the Lord thy God, a iealous God, visiting the iniquitie of the fathers, vpon the children, vpon the third generation, and vpon the fourth of them that hate me.*

6 *And shewing mercy vnto thousandes, to them that loue me and keepe my commaundements.*

Albeit

ALbeit the time would not permit me to ſpeake the laſt day of the third verſe, but forced me to reſerue it vnto this day, and to ioyne it with this matter that now you haue heard (of not making to our ſelues any grauen image:) yet that which time hath now knit togither, is by the iudgment of diuers godly and learned men, not to be ſundered at all. For they take that (of hauing the Lorde our God) which hath alreadie bene declared, to be the firſt commaundement, and this Scripture which nowe I haue read, contained in thoſe foure verſes, to be the ſecond.

Of this iudgement was that learned father *Peter Martyr*, whoſe wordes are theſe in his Commentarie vpon the Romanes. *I ſuppoſe the firſt commaundement to be that which is ſet before the reſt in ſteade of a proheme (I am the Lord thy God which haue brought thee out of the lande of Ægypt.) For in theſe wordes are we commaunded to account him for the true God. And that we ſhould not thinke that he is to be worſhipped together with other Gods, ſtreitway is added the ſecond precept, wherin we are prohibited to worſhip ſtrange Gods, and grauen things and Images. And if a man will more narrowly conſider the thing, he ſhall ſee that together with this firſt commaundement is offered vnto vs the Goſpell, for in it God promiſeth that he will be our God.* Theſe are the words of *Peter Martyr*. Rom. 7

Of this iudgement in like manner was that learned and godly man *M. Bucer*, as appeareth in his expoſition vpon xxiiij. Pſalme, where hee hath theſe woordes. *The firſt thing of all in the matter of our ſaluation, is to beleeue in one Lord our God, from whom as the fathers had their deliuerance from Ægypt, and all other bleſſings beſide: ſo we*

all

all receiue the good things that we haue, which is taught in the first of the tenne commaundements, that is to say, in this, I the Lord am thy God, which brought thee out of the land of Egypt. The second commaundement, is to ioyne no feigned God with the true God, which mans madnesse is alwayes accustomed to doe. Neither were these men alone of this iudgement, but folowed in it the opinion of some of the best learned among the interpreters of the Hebrue, who do thus diuide these two commaundements, taking that of making grauen images to be a branch of the second commandement, which forbiddeth vs either to ioyne any false God to the only true Lord, or to worship the true God with any false worship deuised of our selues, and not commaunded from him. For as it followeth in that place which nowe I cited out of *M. Bucer*, the blindnesse of man is accustomed to giue so much to his owne deuises, in ioyning some in worshippe with God, or to that which he hath deuised for the worship of God, that he will not depend vpon the meere goodnesse of God alone. And for the most part (saith he) they seek by such ceremonies to turne away the wrath of the lord, which they haue deserued by their wicked life, whiche thing hath greater blasphemie in it, then wee can conceiue of. It is most sure that when man dare once aduenture, to put others in the honour of worship with the Lorde (which thing he hath forbidden) he will not be afraide to bring vpon him an other worship then he hath commaunded. These both come from one corrupt beginning, as shall (God willing) hereafter more plentifully appeare.

We are cõmanded to worship God alone, and

Wee are in this commaundement forbidden to worship any together with him, or to admit any wor-

ship

ſhip of him, beſides his owne which he hath left vs in worde. The Lord therefore would haue vs to ſeeke all good things at his handes alone, and cannot abide that we ſhould haue other Gods before his face, or vpon his face: for this interpretation will both the wordes and the meaning beare very well. As if he ſhould ſay, Inas much as I haue taken vpon me to care for you, and to honour my ſelfe by ſhewing forth the treaſures of my grace vpon you, it ſhall not be lawful for to darken the light of my goodneſſe, by ſeeking to obtaine that at the handes of any other, the gift whereof I haue reſerued to my ſelfe alone, for the glory and praiſe of the riches of my grace. For I do you to vnderſtand, that whē ſo euer you ſeeke to any other then me, for any part of your welfare, you do as it were drawe a curtaine ouer my face, that I can not be ſeene in the full ſhewe of my mercy, howe I am affected towardes you, while thēy by ſtepping betweene, conuey ſome praiſe of the gifte and mercy to them ſelues. Here wee ſee all paſſage to the virgin Marie, Angels, or Saintes what ſo euer, to be ſtopped vp, and the way to God opened vnto all, in their neceſsities to runne thither, with an aſſured hope of comfort, by reaſon of the promiſe.

to worſhip him with that alone worſhip which he hath cōmanded in his word.

When Sathan would haue obtained of our Sauiour Chriſt, a part in the honour of worſhip, he telleth him that it was written: *Thou ſhalt worſhip the Lorde thy God, and him only ſhalt thou ſerue.* The anſwere of our Sauiour Chriſte being according to the queſtion and demaunde, telleth vs that Sathan would not haue refuſed to haue had the Lord worſhipped, ſo that he might haue obtained to haue bene partaker with him in it. It declareth alſo that not onelȳ the Lorde refuſeth to

Matth. 4. 10.

haue Satan, but also any other whosoeuer, to be worshipped with him. For it is written, *Him onely shalt thou serue*. Inuocation therefore and prayer, beeing a worship that the Lord preferreth aboue sacrifice, may not be giuen to any Saint or Virgin, but must be reserued vnto the Lord alone, who will not haue his grace darkened, or his glorie parted with any. Neither cā he suffer that the virgin Marie, or any Saint or Angel should come into any opinion of mercie, either aboue him or equall with him. Which must be graunted, if this be confessed, that it is lawfull to call vpon them. For why should we come in prayer vnto them, if he who is of greater power to performe our request, be also of more mercie to incline fauourably to our demaundes? This resorting therefore vnto them by prayer, hath in it a plaine profession, that they are more readily inclined vnto compassion, then the Lord. Which in deede denieth him to be God. For hee is not the true God, if any do exceed him in mercie & cōpassion. It cannot be that the Lord should be God, if any be found his superiour or match in mercie, wherein consisteth his cheef glorie. But of this (God willing) more shall be spoken when I come to speake of prayer. And yet it may not be forgotten, that in dying for vs when we were enimies vnto him, he left that paterne of mercie behinde him, the like wherof hath not bene heard or seene in any. Which can not but leade vs in beleefe to hope for more mercie from him, then from any other. If any thinke that prayer is no such worship of God wherewith he is so delighted, but that he can be content that others, as Saintes or Angels, should also haue that honor: let them peruse the 50. Psalme, and they shal finde

Rom. 5.

that

that the Lord preferreth this seruice of his (to be called vpon in necessitie) aboue all sacrifice & outward worship. The Church of Rome, will not giue vs licence to offer sacrifice vnto Saintes that be departed from this life, and yet the Lorde setteth prayer in dignitie aboue sacrifice, making it a seruice that doeth more honour him, then doth that other. For what greater honour can he haue, then to be magnified in this greatnesse of his mercie, that he should be the only sanctuarie for the distressed in their calamitie? The Angels themselues haue refused to be worshipped of men, knowing that the Lord wil not haue his glory parted vnto others. In the Reuelation, Iohn professeth that he fell downe to worship before the feete of the Angell, & that the Angel said vnto him, *See thou do it not, for I am thy fellow seruant, and the fellow seruant of thy brethren the Prophets, and of them which keepe the words of this booke: Worship God.* Reuela. 22. 9.

The Angell refuseth worshippe, placeth him selfe as a seruaunt among them that serue the Lorde after his woorde, and chargeth him to worship God. Let vs learne to bridle this affection, that seeketh to be approued vnder ỹ title of a good intent. For it is a strong persuasion to the flesh, that the Lord cānot refuse, but wel like of whatsoeuer worship we offer, so it be to no other, then those that are beloued of him, of whome he hath declared his liking by graces and giftes graunted vnto them in greater measure, then vnto the common sorte of his seruauntes. We may well suspect our infirmitie, when the Euangelist Iohn was almost carried away with his weakenes in this part. For the infirmity of ỹ flesh reasoneth thus. Can it be any offence to honor & aduance them whō God himself hath honored?

Hath not God him selfe declared by his graces giuen vnto them, what reckoning he maketh of them? Can we make too much of them, whome GOD so tenderly loueth? These are the pathes of good intents, wandering without the word: Nay, they proceede further. If we shal be approued of the Lord, we must creepe into fauour with those that are deare vnto him: and the next way to haue fauour with him, is to growe into the fauour of those that are neere about him, according as the practise is to get the good likings of men, that are of great calling here in earth, by growing into the liking of those their seruants, that can doe most of all with them. But we are taught of the Lorde him selfe, that his wayes differ from ours, as farre as Heauen differeth from the Earth, and that the Heauens are not so farre in height aboue the Earth, as are his thoughtes aboue ours. So that we offer exceeding wrong vnto his Maiestie, while we think to bring him vnder the condition of mans infirmitie, whose good countenaunce can not bee obtained, vnlesse in the persons of those whome he especially liketh of (by bribing or flattering of them) he him selfe may seeme to be honoured, and the holde of his fauour craftily vndermined.

The woorde of the Lorde shaketh off all such follies, telling vs, that it is the hearing of his woorde and keeping of the same, that getteth credite with him, that maketh vs allied vnto him: euen to become truely the mother, sister, or brother of him. As we reade in the Gospell after Sainte Luke. In the which place he doeth so commend this kinred (as I may call it) of his worde, that he maketh no reckoning of any other but in respect of that.

Luke.8.21

Wherein he doth notably reproue the foolish fansie of flesh and bloud, which imagine that they can offer nothing vnto the virgin Marie, wherein they shall not bind him vnto them. The Lord therefore is constrained to signifie, that those naturall respectes preuaile not with him, as with weake men: but that the hearing of his word and doing of the same, is all in all with him, and the only worship that pleaseth him. Which when it is wanting, he accepteth of no seruice, haue it neuer so great shewe of mans reason for it.

As we may not take vpon vs to worship any besides the Lord: no more is it lawful for vs to giue any worship to the Lord, but only that which is allowed in his word. And therefore hath he forbidden vs to make any grauen image, imagining that way to please him, and to doe a worke that is acceptable vnto him. For those that bowe vnto grauen images, thinke and say, that the Lord is serued therein, and that they doe it not vnto the image, but vnto the Lorde represented vnto them in the image. But the Lord in this cõmandment forbiddeth as well the false worship of the true God, as the giuing of any part of his true worship vnto a false God, I meane vnto any besides the only true God. It commeth all from one fountaine, to dare be bolde to giue vnto him any worship besides that which he hath commaunded, and to worship any other besides him selfe: which thing hee hath in many places plainely forbidden. And therefore in this commaundement he represseth this intollerable boldnesse of man, that in his owne deuotion will presume to please the Lord, either in the worshipping of others, or in any other maner of worshipping him, then he himselfe hath opened

in his word. In this second part (concerning grauen images) there are certaine wordes, which being laide open, will make the better entrance to the true sense and meaning of the whole: in consideration whereof, it shall not be vnprofitable, briefly & in a word to touch them. It is saide here that he is *A iealous God*: which signifieth, ý he cannot suffer vs to ioine any with him, in the cause and care of our welfare. A kinde of speach borrowed from husbandes: who can not abide to see the minds and affections of their wiues intangled with other men, but require to haue them kept pure & chast to them selues alone. The pursuing of his displeasure (which is here recited) toward the third and fourth generation of them that hate him, seeming to maintaine vnrighteousnesse in the Lord: is to be vnderstoode of such children as tread in the same steppes of iniquitie with their fathers. For otherwise that of the Prophete Ezechiel is true, The godly sonne, shall not beare the iniquitie of his vngodly father. Ezech. 18.20

These things being nowe made plaine vnto vs, let vs go forward with the matter, that we haue in hande. The Lorde God in forbidding the worshipping of images, and so vnder that, all other kinde of worshippe inuented by man, addeth this reason to dissuade vs frō it, bicause he is become our God, who is icalous ouer vs, and can not abide that we goe after any other. This reason to dissuade vs from idolatrie, maintaining such tender affection of God towardes his, as can not suffer them to looke aside after an other, bicause he woulde haue them as they are in deede, so to take them selues wholy beholden vnto him: argueth that Idolaters & false worshippers of God, are so carried away with the

Those that are accustomed to worship others besides the Lord, and to serue him with another maner of seruice thē he hath cōmaunded in his word, doe not depende wholy vppon his

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loue and affection that they beare vnto those whome they worship with the Lord, and with the opinion of that their deuised worship of him, that they depende not wholy vpon his goodnesse, taking him alone to be their whole happinesse, the onely authour and worker thereof: but are parted and diuided in their affection, imagining and persuading them selues, that they are beholden, and that not a little (for the benefits they haue what so euer) vnto those whome they worshippe together with the Lorde, and vnto this their deuised seruice of the Lord.

goodnes alone, but take a greate part of their welfare to arise from these deuises of their owne, and therfore their affection abateth towardes him.

This thing is notably declared by the Prophet Hosea: where the idolatrie of the Israelites is resembled to the adulterish and whorish woman, that saith plainly she will goe after her louers, which gaue her breade, wooll and flaxe. *Their mother* (saith the Lorde by his Prophete) *hath played the harlot, shee that conceiued them hath done shamefully, for she saide, I will goe after my louers that gaue me my breade and my water, my wooll and my flaxe, mine oyle and my drinke.* It is the persuasion of Idolaters, that the blessings which they haue, are the giftes and rewardes of those whome they worship, and of that their deuised worshippe. It is yet a common thing in the mouthes of many, that the world was good when men worshipped Saintes and images: there was plentie of all things, so that euen nowe we may descrie the whore by her wonted speach, *I will goe after my louers, that gaue me my wooll and my flaxe, mine oyle and my drinke.* In the 8. verse of this Chapter, the Lord saith plainely by his Prophet, *That this whore did not know that it was he that gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which was bestowed vpon Baal.*

Hosea. 2. 5

It doth plainely appeare by this, that the Idolaters are drawen in their heart and affection vnto those whome they worship, nourishing a secret persuasion that they haue their benefites from thence: whereby it commeth to passe, that their hearts depart by little and little from the Lord.

Wee haue a plaine proofe of this in Poperie, not onely by their speach, that say while they worshipped Saintes, they had store and plentie of all things, but also by their practise, who had assigned vnto seuerall Saints, the honor of helpe and ayde in seuerall causes of distresse. To some they assigned the charge for Agues, to others for the fruits of the earth, & to seuerall kingdomes and countries, they assigne seuerall Saintes for patrones. To these they did resort in their distresses, these they called vpon, when any helpe came, they receiued it as the benefite of that Saint, to whome they had allotted that charge.

Thus hauing distributed Gods office vnto others, and hauing put ouer the distribution of seuerall benefits vnto seuerall Saintes, and (as men that tendered the trouble of the Lord) set almost ouer all dealings vnto other vnder him, being any way relieued, the honour thereof if it were not altogether giuen away from the Lord, at least it must be parted. So that it can not but be the talke of the whore, *That she will go after her louers, that haue giuen her her oyle and drinke, her wooll and flaxe.* For to what end should she so resort vnto thē, if hauing helpe that way, she meant not to returne the honour vpon them? The trueth is so, that worshipping any besides the Lord, as also in giuing him any worship of their owne deuising, not confirmed in his worde, they

are caried so away with the opinion and worthinesse therof, that they do not wholy depend vpon the goodnesse of the Lord. Therefore we shall finde it often in the Scriptures, where the Lord laboreth to ouerthrow idolatrie and worshipping of images, in the same place he magnifieth his owne goodnes, and his alone goodnesse towardes them. A notable confirmation whereof wee haue in the Prophete Esaie. Who speaking of them that set vp the woods of their idoll, immediately vpon it hath these words: *There is none other God besides me, a iust God, and a Sauiour: there is none besides mee. Looke vnto me, and ye shall be saued: all the endes of the earth shalbe saued, for I am god, and there is none other. I haue swonne by my selfe: the word is gone out of my mouth in righteousnesse, and shall not returne, that euerie knee shall bowe vnto me, and euerie tongue shall sweare by me. Surely he shall say, In the Lorde haue I righteousnesse and strength, he shall come vnto him, and all that prouoke him, shal be ashamed. The whole seed of Israel shalbe iustified and glorie in the Lord.* It is worthy diligent consideration, that in depressing of idolatrie and false worship, hee ariseth to maintaine our iustification, strength and glorie to be in the Lord alone: and vs so to professe it, that we glorie for that we haue righteousnesse and strength in the Lord. Which proueth plainely, that idolaters are not so perswaded, but that in the opinion of these their doings, their affection abateth towards the goodnesse of the Lord. Esai. 45. 21.

The like confirmation we haue in another place of the same Prophet, where diswading them from idolatrie, he setteth forth the greatnesse of his goodnesse towards them. *Remember these (Oh Iacob and Israel) for thou art my seruaunt: I haue fourmed thee. Thou art my seruant,* Esai. 44. 21.

O Israel forget me not. I haue put away thy transgressions like a cloude, and thy sinnes as a myst: turne vnto me, for I haue redeemed thee. Where, as before the great and vndeserued goodnesse of the Lord is brought in, as the best medicine to cure idolatrie. True it is therefore, whatsoeuer they doe say, that they so trust vnto these outward deuised things which they do vnto god, that they depend not wholy vpon his meere and alone goodnes, as they who take their happinesse onely to arise from thence. And that is the cause, why in dealing with them, hee vpholdeth the greatnes of his goodnes, & of his alone goodnes towards thē, which carrieth in it a secret sentence against them, that they stand not persuaded and resolued therof. Idolatrie is most fitly compared in the scripture vnto adultery, & the idolaters called whores. Because as whores admit vnto their loue others then their owne husbands: so idolaters, & the false worshippers of God, reserue not their faith and confidence vnto the lord alone, but permit others to be fellows with him at the same. Wherefore to declare the great hatred that hee hath of such dealing, he taketh vnto him the quarrell of gealousie, threatening that he will prosecute this iniurie of prostituting and laying open that faith vnto others which is due vnto him, euē vnto the third and fourth generation of them that shalbe found transgressours herein, calling them haters of him, who are not by faith (the very knotte of his spirituall wedlocke) surely knitte vnto him alone. Hee can no more abyde to heare of any that shoulde bee fellowes with him at our faith, thē the honest man can abide to heare, that an other besides himself, should haue the entertainment of an husband with his wife. It is diligently to be

obserued

obserued that he calleth them haters of him, who shall thus diuide their affection from him. The most that they can say, for this their worship is, that it commeth from a good meaning and intent; and this perswadeth the most of them wel of it. For God (say they) cannot of his mercie refuse that which is well meant and intended toward him. The Lord therefore vtterly ouerthroweth this defence, saying in expresse wordes, that they be haters of him, & so led with the liking of their worship, from the Lord & his true seruice, that when occasion serueth, they bewray extreme hatred therunto, prosecuting it with fire and fagot in the true professours thereof. This sinne of idolatrie and false worshippe of God, is diligently to be considered of, that we may see the daunger of it, and keep vs from transgressing therein. The daunger of this sinne, and the greatnesse thereof, wee cannot better discerne, then by the punishment executed against it from the iust Lorde. Who because he is iust and iustice it selfe, cannot appointe punishment, but according to the nature and qualitie of the offence. Hee threateneth that the fire of his gealousie shall burne vpon the posteritie of those that offende therein, vnto the third and fourth generation. Great must that sinne be, the flame of whose punishment cāsteth out smoake so long. The greatnes of the punishment may lead vs to see the hainousnes of ỹ offence of idolatry & seruing of God by good intents.

The fire of Gods wrath being kindled by this sinne, as we see, cannot be quenched many generations after the death of them that haue bene the first transgressors in ỹ same. The Lord declareth ỹ reasō by his Prophet Hosea why he wil thus punish ỹ posterity of the idolaters.

He calleth them haters of him who in folowing their owne deuises shall diuide their affection any whit from him.

This sinne of worshipping other, as saints and angels beside the Lorde, and worshipping him with ani worship besides his owne approued by his word, because it pulleth our affection from the Lord, iustly causeth the fire of his gealousie to burne vpon our posteritie, vnto the third and fourth generation.

Hosea.2.4. ters. *I will haue no pitie vpon her children.* (saith the Lorde by the Prophet) *because they be the children of fornication,* declaring that hee may lawfully disinherite them, because they are none of his, but childrē begotten in fornication. The state of the children of Israel in the captiuitie of Babylon euen vntill the comming of Christ, may fitly shadow out vnto vs the truth of this punishment threatned here for idolatrie. For albeit there was a returne from Babylon, yet we know that the number was small that returned, and subiect vnto great miserie euen vntill the comming of Christ. Beside their punishment, in the want of temporal benefits, the Lord

Hosea.2.11. threatened by his Prophet Hosea, according as he did performe in deed, that he would no more suffer them to enioy the vse of his worshippe. *I will cause* (saith the Lord) *all her mirth to ceasse, her feast dayes, her new Moones and her Saboths, and al her solemne feasts.* And in the third

Hosea.3.4. Chapter, the lord in likemaner declareth, that the children of Israel shall remaine many dayes without a King, and also without an offering.

Long before their captiuitie, they had nothing beside the outward shew and ceremonies of the worship of God. Which also vtterly ceassed when they were led into banishment: yet the comfort came which was promised in the latter time vnto their posteritie, according as it was foretold them by the Prophet: but great was that sinne that procured so long lasting punishement vpon their posteritie, and so great a punishment, that they should be diuorced from the Lorde. For he affirmeth this by his Prophet, that he will marrie them vnto him for euer, declaring thereby that they had ben diuorced before. But we needs not take examples of

God

God his punishment of idolatry from the people of Israel, (wanting beside other benefites the true worship of God so long time:) Poperie in these last times may be a spectacle thereof, where the declining from true religion hath brought so miserable blindnes, continuing so many generations.

The Papists now in the latter dayes of the Gospell, after this as it were solemnizing of the marriage againe betweene the Lord and his Church, require to knowe where the Church was before this time of the Gospel: as if some of the Israelites, after that the Lord had turned vnto them in mercie, and betrothed them a newe vnto himselfe againe, should haue required where the Church had bene in their captiuitie, when they wanted the sacrifice and offeringes, the Sabbaothes, newe Moones, and all the true outward worshippe of God. Calling into question the trueth of that true worship & seruice of God, because they had bene so long without it before. Those times of Poperie, were the times of idolatrie, and punishment of the Lorde for idolatrie. They were (as I may call it) the widowhood or rather the diuorced estate of the Churche. When, (notwithstanding the Lord did beare loue and secret liking vnto those that were his,) yet was their outwarde estate the condition of a widow, or rather of a diuorced woman, hauing in it the badge of displeasure and punishment from the Lord. To require therfore that this our time should be conformed in worshippe vnto that, is to like of diuorcement better then marriage. And to craue that the vnlawfull libertie of the one may be a paterne and warrant to dissolue the godly and lawfull bond of the other. The Lord affirmeth likewise, that *Hee will*

shewe

Those who onely addict themselues vnto the Lord and to that maner of worship which is appointed by him, are the true louers of him, to whom he promiseth to shew mercy euen vnto thousandes of them.

shewe mercie vnto thousands of them which loue him, & keepe his commaundementes: Wherein he noteth vnto vs two properties in the true worship of God. The first is the loue of him, the second the keeping of his commaundements. Whereof the first, (that is the loue of him) openeth vnto vs what beginning true worshippe hath. And the second (which is the doing of things pleasaunt in his sight) telleth vs by what rule that worship doeth proceede, euen by his worde, which truely discouereth what things are pleasing or displeasing vnto him. That loue towards him beginneth all true seruice and worship of God, hereby it is manifest, because the Apostle declareth that the children of God are sealed vp with the spirite of adoption, whereby they crie, Abba Father, *Which beareth witnesse vnto their spirite, that they are the children of God.* Which inward testimonie of adoption cannot be without the loue of him that hath adopted them. And in the Epistle to the Galathians, the Apostle hath these wordes, *In Iesus Christ neither circumcision nor vncircumcision auaileth any thing, but faith that worketh by loue.* And in the same Epistle he affirmeth, *The life which he now liueth, to be in this faith, that the sonne of God hath loued him, and giuen himselfe for him.* This loue therfore that ariseth of the goodnesse of his God, who he perceiueth so entirely to imbrace him and to recken of him as righteous, is that which sendeth ỹ true Christian to good workes, and is here noted as a fountaine from whence good workes doe flowe, and the first marke of a true worshipper of God.

Rom.8.15.16.

Gal.5.6.

Gal.2.20.

For before this persuasion of his fauour towardes vs, the workes that are doneby vs (notwithstanding such as bee commaunded of God) are done rather to make

make our ſelues righteous thereby, then for any loue and liking of him, and therefore defiled with ſelfe-loue, and our owne profite, not directed as they ought, by the alone loue of God. This loue proceedeth to the doing of thoſe things that are acceptable in the ſight of God. For it is the ſecõd note of the true worſhippers of God to keepe his commandements: and to go to the ſeruice of God, not at aduenture directed by the line of our owne deuotion, but by the leuell of his worde and commandement. Wherein alſo falſe worſhippers are greatly deceiued. For as their beginning is euil, becauſe it ſloweth not from loue to God: ſo their proceeding is as daungerous, in that they follow not the rule of his worde. For notwithſtanding, the Lorde might iuſtly reiect whatſoeuer deeds of ours, though commanded of him, if they ſhould not proceede from loue towards him: yet herein more appeareth the great blindnes of Idolaters, and falſe worſhippers, in their deuiſing to ſerue God that they happen alwayes on thoſe workes that leaſt like him. And therefore the ſeruing of God by images, as it hath often in the ſcripture the goodnes of God ſet againſt it, for the redreſſe thereof, (in that the not reſting therein hath begotten it) ſo hath it alſo the word of God oftentimes in the ſcripture to correct it as not proceeding by the right rule.

Therefore in Deuteron. when the Lord was about to preſcribe the maner of his worſhip, it is ſaide thus: *You heard a voyce, but ſaw no ſimilitude: Take therfore good heed vnto yourſelues, for you ſaw no image in the day that the Lord ſpake vnto you in Horeb*, where ỹ holy ghoſt maketh the practiſe & example of almightie God, in opening himſelf by his word, & not any ſimilitude, a ſufficient Deut. 4. 15.

declaration

declaration that his will was we should be directed by his word, and not by images in the seruice of him.

Exod. 20 22, 23. In Exodus in like manner, the holy Ghost maketh the teaching by the word of God a reason why they should haue no images: *Ye haue seene* (saith he) *that I haue talked with you from heauen, ye shall not therefore make with me Gods of siluer, nor gods of golde, you shall make you none.*

Esai. 30 21, 22. And in Esaie it is declared, that when the worde of God shall take place with his, they shall abhorre images as a menstruous cloath. *Thine eare* (saith the Prophet) *shall heare a worde behind thee, saying: This is the way, walke in it, when thou turnest to the right hand, & when thou turnest to the left, and ye shall pollute the couering of the images of siluer, and the rich ornament of thine images of golde, & cast them away as a menstruous cloth, & thou shalt say vnto it, Get thee hence.* Neither is the word of God set downe here to keepe vs from images alone, but also to restrain vs from seruing of God by any deuotion of our owne or good intent whatsoeuer, wherof we haue no warrãt from the word. For in his worde we receiue his owne testimonie for good and euill. And he hath plainely told vs, that if we folow our owne heart and our eyes, in discerning good and bad, we shall depart and goe a whooring from him. As it is written in the booke of

Numb. 15. 39. Numbers. Where they are commaunded to haue the law continually before their eyes, that they should not seeke after their heart, and after their owne eyes, after the which (saith the holy Ghost vnto them in the same place) you go a whooring.

In the Gospell after S. Iohn, our Sauiour Christ

Iohn, 14. 23. saith, *If any man loue me, he will keepe my worde.* The experience

rience is plaine, that if any man do loue an other, hee will obserue what thinges he is delighted with all, that in doing thereof hee maye satisfie his affection, and will not be so negligent, as when with a little paynes he may learne his disposition, rashely to aduentoure the doing of that, which (for any thing he knoweth to ỹ cõtrarie, may possibly procure his heauie displeasure. This is not humilitie, but pride & daungerous securitie restrayning the Lorde to our liking, and not conforming our selues to the good pleasure of his will. Out of this commaundement we may learne a notable difference betwene the Church of God, & the Sinagogue of Sathan. The Church of God loueth God and keepeth his commaundementes. She is that chaste wyfe, that admitteth none beside the Lorde, into the fellowshippe of her faith. She bringeth vp her yong ones vnto the liking of him, feeding them with the sounde milke of the worde. The Church of Antichrist keepeth not her selfe to her husbande alone, but admitteth others to the vse of her faith. And therefore in the scripture is she fitly resembled vnto an harlot. Neither doth she nourse vp her yong ones after the liking of her husband, with the wholesome doctrine of the old & new Testament, (which *Augustine* doth call verie fitlie, the two papes of the Church:) but ~~with~~ with the pestilent poyson of good intentes. Teaching them from their infancie to followe her footesteppes in going a whoring after their owne eyes, and after their owne hearte, which are the verie steppes of an harlote, as was euen nowe proued vnto vs out of the booke of Numbers. Num. 15. 39.

Our nature is corrupt in this commandement, as in all the rest, and greatly pleaseth it selfe in thinges that

it doth of a good meaning and intent vnto the Lorde, not regarding whether they stande approued by his worde or no, holding this as a true principle, that the thing can neuer be euill taken of the Lorde, which is well ment of man. The man that wil truely examine him selfe in this cõmandement, must throghly consider of ỹ former time of his life, whẽ by praier or otherwise he hath worshipped others with ỹ lord, or whẽ he hath occupied him selfe in outward things, not warranted by the word, and yet reputed of him as the speciall pleasing of God: yea, vnder the defence & shadow of those thinges, hath ben the more careles to seeke out, & practise the duties of the word. Remembring that such seruice of God, deserueth to haue a curse continuing vpon his posteritie vnto many generations. Thus shal he easily perceiue what is the benefite that he hath by the mediatour Christ Iesus. For the law driueth him there vnto by opening his corruption in this manner, and letting him see that there is no helpe but in the only redeemer Christ Iesus. Whẽ in him selfe he doth truly vnderstãd ỹ he is only beholden to the lord for his saluation, he must begin to warre with his affections that would shake off obedience, vnder the shadow of good intent and deuotion, occupying it selfe in tryfling outward things, and neuer drawing neere vnto the Lorde in the duties laide vpon him by the word. He must labor diligently to find out the wil of God in his word, for no other end but that he may be a doer & follower of ỹ same. His profiting, how great so euer it be, is not without infirmitie, and therefore hee is not without humilitie in his best doings. His offending at any time cannot be without greefe: for he seeth in it ỹ dishonor

In the examination of ourselues in this cõmandement we must diligently consider the fruits of our owne deuise and good intent in the worshipping of God, & the tickleneſſe of our nature ther vnto, the want also of such hope, and comfort in his goodneſſe, as might quicken vs by thankfulneſſe to attende vpon his commandements: remembring that we lie vnder the curſe of the law, if we should not continue sounde in all the thinges commaunded by the lawe to doe them. So shal the law become our scholemaster vnto christ to make much of his mercie while we see no comfort in the law: and this mercie of our God apprehended by faith shal quicken vs both to warre with

of his mercifull father, whose free mercie is his staye. Let vs learne (brethren) to take heede in seruing the Lord in a deuotion that agreeth not with his worde. What will it auaile to say. We do it of loue & good meaning towards him, when the Lord hath said, that all such are haters of him? Shall our meaning condēne the truth of his saying? Or shall that be good meaning whē we come to true reckoning which the Lord hath pronounced to be hating? Let man be afraide to beare hatred against the Lord, and therefore let him feare to serue him with good intents besides his word. If man shoulde be so obstinate in euill, that hee feareth no punishment in respect of himselfe, imagining his life to make an end of all his afflictions: yet let him feare the punishment of this sinne, that will not leaue him in the graue, but set the marke of his iniquitie vpon his children and posteritie vnto many generations.

our owne good intentes, and also to abound in the duties that are approued by his word.

I neede not greatly to speake vnto the most that be here, that they should leaue those foolish works of deuotion & good meaning, as going on pilgrimage, setting vp of shrines, & such like things receiued amongst the Papistes. His name be praysed, that madnes is descried, and a greate number of themselues beginne now to blush at it. But the outward ceremonies of religion, as resorting to common praier, hearing of sermons, and suche other, these haue obteined nowe the title of the true seruice of God, and shut out the obedience vnto the duties commaunded by the worde. These hold men nowe frō care of duties appointed by ẏ word, as deuised deuotion kept thē in Poperie from true religiō. These are the good intents of gospellers at this day. And as ẏ lord spak of his sacrifices cōmanded

in his worde, when men were holden in those without any care of good life, (*Hee that killeth a bullocke, is as if he slew a man. They haue chosen out their owne wayes, therefore will I choose out their delusions, and bring their feare vpon them:*) so may it truely be saide of a great number, that the Lorde hateth their resorting to prayer & sermons, they are nowe become their owne wayes whiche they haue chosen, because they are sundered from Christian conuersation and amendement of life, for the which they were ordeined. The meanes to auoyd the daungers of our deuises in the seruice of God, and to haue disclosed vnto vs the subtilties and snares therof is to delight in the wisdome of the worlde, to bee much exercised therein. According as it is declared in the booke of Prouerbes, *That when wisdome entreth into the heart, and knowledge delighteth the soule, then shall it deliuer vs from the euill way, and from the straunge woman, which forsaketh the guide of her youth.*

Esai. 66. 34.

Prouerb. 2. 10

Nowe let vs pray vnto our heauenly father, that we may so see our vntowardnesse vnto the true worship, that we may magnifie his mercies that hath pardoned our transgressions. And that we may receiue strength from the power of his death to shake off all those shadowes of seruing the Lorde, beeing truely humbled to serue him in spirite and trueth, according to the direction of his worde.

Iohn. 4

The third Lecture vpon the seuenth verse.

7 *Thou shalt not take the name of the Lorde thy God in vaine: for the Lorde will not holde him guiltles that taketh his name in vaine.*

IT is manifest in the scriptures, that by the name of God, is meant the lawe and commandements of God. For the Lorde will be honoured and get a name among his people, by transforming their affections and deedes, into the obedience of his lawe. In Leuiticus it is thus written: *Ye shall keepe my commaundementes, and doe them: for I am the Lord. Neither shall ye pollute my holy name.* Declaring that his name is prophaned, taken in vaine, and polluted, when his commaundementes are not regarded.

By the name of God, is ment the lawe and commandements of God. Leuit. 22.31.

It is also to be sene in the Epistle to Timothie, that the name of God is taken for the doctrine and worde of God. *Let seruants* (saith the Apostle) *account their masters worthy of all honor, that the name of God and his doctrine be not euill spoken of.* Ioyning the name and doctrine of God together, as words that import al one matter. For the name of God cannot but be dishonoured and euill spoken of through vs, when such lawes (as al men know he hath appointed for vs to walke in) are without regard neglected and contemned of vs. 1. Tim. 6.1.

If it be required, why the Lord speaking of his law giueth it the title of his name, wee must vnderstande the reason of his so doing, to be very good and forceable to procure obedience. For what can be more deare vnto vs, then the name and glorie of our God? Or what can binde our obedience vnto more dutifulnesse, then when we vnderstand he hath cõmitted his owne name & honor into our hands: being content to abide without all name & glory here in earth, if he may not haue it of his, by their obedience to his law? And therfore as the loue of God must cause vs to begin al due-

The title of his name is giuen vnto the law, that wee might bee more carefull to attend vpon that wherevpon dependeth y name and honour of our God.

ties, so the ende we looke at in all of them, must be by the doing thereof, to get honour & glorie to our God. For it is written in the Corinthes: *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God,* Here-
1. Cor. 10. vpon it commeth, that workes commaunded are reiected of the Lorde, when they are done to be seene of men for the praise of our selues, and not with a carefull heart to glorifie the Lorde, and procure his praise thereby.

Mat. 6. 1. *Take heede* (saith our Sauiour Christ) *that ye giue not your almes before men to be seene of them, or els ye shall haue no reward of your father which is in heauen.* The Lord himselfe often vseth the credit and glorie of his name, not onely in commaunding, but also in forbidding things to be done. As in Leuiticus 19. almost through the
Leuit. 19. whole Chapter, when he forbiddeth any thing, he addeth these wordes immediately, *I am the Lord thy God:* because the contempt and breach of his commaundement, doth reache, to the staining and polluting of his name. For he hath entred couenant with vs to be our God, in causing vs to walke in his wayes, that he thereby might be magnified and aduanced. As it is written in Deuteronomie, *Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinaunces, and his commaundements, and his lawes, and to hearken vnto his voice:* As if the obseruing of the law, were the
Deut. 26. 17. placing of him in his glorie. Nowe that we haue learned what is ment by this word Name, it remaineth to vnderstand, what it is to take his name in vaine.

The name of God is taken in vaine, whē there is no diligent care, watchfull obseruing, & great regard had to the commandements of God to doe them. It is

written in Deuteronomie, *If thou shalt not obserue to doe* (for so is the trueth of the Hebrue text) *all the wordes of the law,* (that is) If thou wilt not diligently marke this law for to do it, *and feare this glorious & fearfull name, the Lorde thy God, then the Lorde will make thy plagues wonderfull. &c.* Careles security, when men haue no carefull mind of the word of God to liue thereafter, is ẏ which is forbidden by this taking of his name in vain or vainly. For in this place the holy ghost expoundeth the obseruing & taking heed to do al ẏ cõmandements of the law, to be the fearing of this glorious name, *The lord thy god.* Which feare of his name, is contrary to the taking of it in vaine, and esteeming of it as a vaine thing.

is not diligent regarde had of his commandements so to do them as he may be honored thereby.

In saying *He will not holde them giltlesse:* he doth assure them of punishment, that are careleſſe in keeping of his commaundements: wherevpon his name and honour hangeth. As it is written in Leuiticus, *If ye shall despise mine ordinaunces, either if your soule abhorre my lawes, so that ye will not doe all my commaundements, but breake my couenaunt, then will I appoint ouer you fearefulnesse, a consumption, &c.* Threatening (as appeareth in that Chapter) to proceede in punishment, vntill their vncircumcised heart bee humbled to the carefull keeping of his commaundementes. For those who minde his commaundementes to doe them, are they to whome onely his mercies are promised. In the 103. Psalme. *The louinge kindenesse of the Lorde endureth for euer, vppon them that feare him, and thinke vppon his commaundements to doe them.*

Leuit, 26.15.

Punishment is threatned vnto them that shall not be careful so to order their life by his word, as he may haue honour thereof, whereas he saith he will not (as appeareth hold thẽ guiltlesse that take his name in vaine.

The punishment of these that haue no careful regard of the word to doe it, is threatened in the 28. of Deuteronom. beginning at the 15. verse. In the which verse it

Deut, 28, 15.

is to be noted, that there is the same phrase of speech in the Hebrue, which I spake of before (that is, not obseruing to do al the cõmandemẽts) which importeth this want of care in doing: pointing out by that speach secure men, ẏ take no great care of the word for to do it.

The same wordes (*Obserue to do*) are vsed in the first verse of the same Chapter, and therefore not lightly to bee regarded of vs, being so often noted by the holy Ghost. If we peruse the iudgements of God throughout the whole Byble, we shal easily perceiue, that when the people ceassed to be carefull howe to please God, thẽ was some one punishment or other let in vpõ thẽ, to awake them out of that dangerous sleep of security.

Send away this care, by good life to honor God, and then assure thy self, punishment wil not be long absent, if thou be not a bastard, ouer whom he hath no fatherly regard. And no marueil: for in very deed God hath no seruice in trueth, where this godly care is wanting. It is no praier that is not a careful praier: he neuer obteineth, that hath no desire to obteine. Whẽ works (of themselues good) are done without any great care to haue them done, the same may haue praise for doing, but the heart can claime nothing for any carefull purposing.

The Scripture therefore is plentifull in teaching vs, that a Christians life must bee a carefull life, comparing Christianitie to a trade or occupation that must bee applyed throughly, or else there is no good to be done in it *If any man striue for a masterie* (sayeth the holy Ghoste) *hee is not crowned, except hee striue as hee ought to do. The husbandmã must labor, before he receiue the fruits:* sending vs to learne at husbandrie, the care and trauell

2. Tim. 2. vers. 5. 6.

of

of Christianitie. *Euery man that proueth maisteries* (saith S. Paule) *abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.* This cō-mandement therefore excludeth all feigned, careleſſe, and hypocriticall walking in the wayes of the Lord: and telleth vs that the Lorde looketh vnto them (as he saith by the Prophet) that do tremble at his wordes. 1. Cor 9.5. Esai. 66.2.

It is not lightly to be passed ouer, that requiring this care to be had of Gods glorie, he ioyneth to the name of the Lord those two wordes, *Thy God:* which signified, that loue to him, bicause he is our God, must bring foorth the care of his glory, and this obseruing of his commaundements to doe them. For herein is the care and feare of a seruant distinguished, and discerned frō the care and feare of a sonne, that the sonnes care and feare he hath of his father is ioyned with loue, and ariseth thereof, and proceedeth therby to please him: The seruants care and feare ariseth in respect of punishmēt, if he displease his maister, or else from the hope of wages, if happily he may please him in his seruice. So that euen the true feare and care of God, is mingled with ỹ loue of him, bicause hee is our God: and is not that which wrestleth with the conscience and proceedeth to doing, only for this cause to get ease thereof, not hauing any respect to glorifie his good God. Not, but that the Lorde hath such beginnings, euen of his best children, but that it is not right, before it be seasoned with the loue of his mercy. For the feare of God is neuer true in vs, til we be drawen vnto him by his goodnesse, where through he allureth vs. As it is written in the Psalme, *Mercy is with thee that thou maiest be feared.* Psal. 130.4.

In the booke of Kings, Solomon prayeth, that the 1. Reg. 8. ver. 41. 42, 43.

straunger (who is not one of the people of Israel, but cõmeth to the house of God) hearing of his wonderfull works, may haue his prayers granted: that all people may feare God, as doeth the people of Israel. Acknowledging his true feare to spring of his goodnesse. The feare of God, because it ariseth of his goodnesse, draweth vs alwayes vnto God. And in the Scripture therefore arguments and reasons are drawen from his feare to bring vs toward him in some one or other dutie. As in the Psalme, *Ye that feare the Lorde praise him.* Psal. 22. vers. 23 And the reason is taken from his goodnesse, in ẏ next verse following: *For he hath not despised the affliction of the poore, but when he called vnto him he heard.* Also in the 115. Psalm. Psal. 115. 21 *Ye that feare the Lord trust in the Lord, for he is their helper & their shield, &c.* prosecuting his goodnes, in the next verse following as before, *The Lord, hath been mindfull of vs, he will blesse vs, he wil blesse the house of Israel, &c.* Wee doe plainely see then by these testimonies, that they do not truely feare him, that are not drawen by his goodnesse to the carefull louing and honouring of him.

This commaundement then toucheth all those that passe ouer their time carelessely without all awe and feare of the Lord, as if there were nothing lesse belonging vnto them, then by obseruing his will to get honor to their God, Or as if their vngodly and secure life, should neuer a whit impeache the glorie of his name. By this commandement we learne, that not onely Atheistes and godlesse persons haue to feare the iudgements of God, but also all those ẏ are not touched with care and great desire by their good life to glorifie God. For he wil not holde them guiltlesse that take his name

in vaine, not regarding his honour, by carefull attending vpon his pleasure.

Hereby also we are taught to cease to maruell at the afflictions of those men, in whose liues we haue espied no great outward offence. For here we see ỹ want of care to his glorie, though it be coupled with no outward euill, hath matter in it sufficient to prouoke the iudgements of God against vs. Doeth not that maister, who at his comming home findeth the worke he had inioyned his seruant carelesly looked vnto, think there is occasion sufficient offred to proceede to the correction of him, notwithstanding he hath no other matter to charge him withall? In this commaundement also is forbidden all swearing vainely or falsely: all swearing by those thinges that are not God, as particular thinges against his word, and therfore against the glorie of his name. For if the commandement forbid the neglect of his law generally, it must needes forbid seuerally and particularly that which is against some seuerall & particular cõmandement. We haue learned that careless contemning of his word is reproued in this commandement: and the reason is, because the Lord doth communicate his name and his honour therevnto, which we may not take in vaine or without reuerence. The same thing is to be said for the vse of his name, whiche he hath graunted vnto vs to decide controuersies and doubts of great importance withall: that because there is in it the marke and print of his glorie, we must haue ỹ vse of it in those matters with reuerẽce accordingly: We deale not with the Lorde in any communicating with his essence and euerlasting beeing, ỹ a man should imagine that he can offer him no wrong vnlesse he rush

It is not ynough for vs to keepe our life frõ outward offence, vnlesse ther be in vs great care to honor our God by carefull keeping of his word,

To couple the name of God to a false matter, or to make it waite vpon our vsuall speeche can not stand with ỹ honor & reuerence that is due vnto him.

Hebr. 6.16

against

against the heauens, and violently runne vpon his per-
son: he dealeth with vs by his word, and by his name.
If there be any villanie, wickednesse, nay, want of reue-
rence that way, it toucheth his glory, and pearceth the
honour of the highest. Blasphemous mouthes therfore
that can not be stirred in their affections, but they will
by and by be reuenged of the Lorde, and cast vp their
choler in othes and blasphemie against his maiestie,
haue here well to looke about them, and to remember
that in such outrage, they fight against the honour of
the liuing Lord, that will aduaunce the same in the dis-
honour and vtter confusion of them. Is it not horrible
blasphemie, that a miserable man shoulde seeke to re-
deeme him selfe from contempt, by bringing the Lord
vnder his foote, and treading his honour in the dust?
I doe not meane that periured persons, who haue put
vpon the Lord the person of Sathan, in making him a
protectour of lies, be only these blasphemous mouths,
that haue enterprised the defacing and dishonouring of
the Almightie: but those common swearers also, in
whose mouthes the name of the Lord runneth so vsu-
ally and so vnreuerently in common speach. The lord
hath lent vs ỹ vse of his name to determine our douts,
and decide our controuersies that be of great impor-
tance, and can not otherwise come to light: and that
with such reuerence, as vnto his honour appertaineth.
He hath not left it to waite vpon our vaine words and
talke of no importance, to serue where our humour wil
place it. So that men are alwayes guiltie of high trea-
son against his glory in the vse of his name, vnlesse
both the weightinesse of the matter they haue in hand,
and their reuerence in the manner of dealing therein,

shall

ſhall excuſe them. A man can no way bee vnreuerent toward his name, but he ſhall in ſo doing be guiltie of his diſhonour. For thoſe thinges wherein hee hath left the markes of his glorie, as his name, his worde & ſacramentes: by the vſe or abuſe of them, doe truely witnes of the heart, howe it ſtandeth affected towards the honouring of him.

There was neuer man found truly honouring God in his hart, whoſe tongue was defiled with vſuall ſwearing, and often vnreuerent vſing of his name. Neither was there euer founde man truely fearing the Lotde, that walked without al awe and reuerẽce of his word. The excuſe therefore is vaine and vtterly vntrue, that ſwearing is but a cuſtome of the tongue, & that their heart ſtandeth reuerently affected towardes his name and glorie. For it is the want of reuerence in the harte to God, that ſometh out ſuch filthines at the mouthe. And the long continuance of that impudencie in the heart, hath brought the fruite thereof into the mouth. Which witneſſeth ſufficiently the corruption that is ſetled inwardly in the heart. Let the common ſwearer then ceaſe to ſeeke excuſe, by ſaying, It is but a fooliſh cuſtome. For that long cuſtome of diſhonouring the the Lorde in his mouth, will proue that hee had a cuſtome to diſhonour him in his hearte of no leſſe continuance. Our cõmunicatiõ muſt be yea, yea: nay, nay: ẏ which is more cõmeth of euill. But it is commonly ſaide, Something muſt be added, or elſe men ſhall not be beleeued. It is a pitifull thing that the credite of a Chriſtian ſhoulde be ſo little, that to borrowe beleefe for his common talke, he muſt leaue no leſſe pawne & pledge behinde him, then is his faith and truth thꝰ grea-

It is vnlawful to ſweare by anye creature, bicauſe an other hath in it an acknowledgement of ſuperioritie and of iudgement vnto that whereby we doe ſweare, euen to the iuſtifie and to re-

greatest treasures and iewels that he hath receiued frō the Lord. If men would seeke credite, by their well dealing, they neede not to bring forth so great assurāce for it in their speaking.

uenge falshod & wickednesse, but much more vnlawfull it is to sweare by masse, mattens, roode, or any suche names & significations of Idolatrie.

It is likewise vnlawful to sweare by creatures: in asmuch as an othe giueth superioritie vnto that whereby they swere: and acknowledgeth it as a Iudge & discerner of secret & hid things, a bringer also of thē vnto iudgment, condemning the wicked in bringing his way vppon his heade, and iustifying the righteous in giuing him according to his righteousnes. The giuing of this vnto creatures, entreth vpō the right of the Almightie, and intituleth creatures vnto the honour of ẏ Creator, who hath declared plainly, ẏ he will not giue his glory to another. And therefore it is in the highest degree of reproching, or rather blaspheming the lord, to lay his chief honour open to the spoile of a creature, bringing a contemtible creature, as it were to pray vpō the almightie Creator. And if there be acknowledgement of superioritie ouer vs to ẏ thing ẏ we shal swear by, (as is witnessed by the holy ghost,) then as we may not sweare by Heauen, Earth, or any other creature, much lesse may we, by Masse, Mattens, Rood, or such like, vnlesse we will put the honour of the Almightie vpon them, and take them as our God, who onely hath superioritie ouer vs, to iustifie righteousnes, & to bring the wickednes of the wicked vpon his heade. Which thing in our othe we doe acknowledge to belong vnto him by whō we sweare. When Almightie God promiseth by his prophet Hosea, to receiue the Israelits to fauour againe after their affliction, he saith that he wil

Heb.6.16.

1.Re.8.31-32.

Hose.17.

and they ſhoulde be no more remembred by their names. Theſe thinges may ſuffice to teach vs, that ỹ lord can not beare the diſhonour of his name, but will haue that vpholden in honour and reuerence, without ſuffering it either to lie open vnto the contempt of godles perſons, or vnto the ſpoile of idolaters, who breaking in vpon his glorie, do beautifie and ſet out his creaturs with the ornamentes thereof. This commandement likewiſe reacheth particularly to all of thẽ, which neglect any of thoſe meanes, that God hath commaunded vs to vſe, either for the welfare of our ſoules or bodies. For the wordes and workes of his wiſdome maye not be refuſed as vaine and needles, but muſte with all humilitie be imbraced, that in our ſo doing his wiſedome may be honoured, who hath apointed thoſe to be the meanes, whereby he will conuey his mercie towardes vs. The neglect whereof, chargeth the Lorde with want of wiſdome in ordeining thẽ. Here falleth toỹ gronnd the wicked blaſphemous opinions of the Anabaptiſtes, Libertines, and feigned Familie of loue, who are growẽ to ſuch a magnifying of grace, brought (as they ſay) by the reuelation of the ſpirit, as the wiſdome of God in his worde is of ſmall or no accompte with them in deed: but as it were a nedles matter or had no certaintie in it, it is wholy tranſformed into their ſpirite, and made to ſpeake accordingly. The nature of man is in this commaundemente corrupted, as in the reſt: doing the thinges which he doeth to God, without anye diligent care to honour the Lorde by carefull attending vppon his worde. It behoueth the man therefore that will truly trie himſelfe to ſearch into his life, and well to conſider what manifeſte con-

No meanes that God hath appointed for our weaknes can bee neglected without the diſcredit and diſhonour of his wiſedome who hath appointed the ſame.

tempt

tẽpt ther hath ben in him of the name & honor of god, in stubbernly standing againſt ẏ authoritie of his word while he hath willingly neglected to bee admoniſhed and aduiſed thereby. What contempte of his honour he hath giuen foorth in common ſwearing and vſuall oaths, ẏ either directly or indirectly rech to ẏ glory of god, euen to ẏ wonding of him in ẏ ſame. Moreouer it behoueth him to conſider what careleſſnes there hath beene and what little regard in his beſt doings, to haue them ſo foundly and throughly done, as vnto the honour of God doth appertain, where the diligent pains, carefull and through dealing in matters that touch his owne name, ſhall be a ſufficient light to diſcloſe his halting with the Lord. For the corruptiõ of mans hart is ſo great and ſo hidden, that all meanes almoſte are too fewe to vtter it. Therefore it is requiſite, that wee vſe all the meanes we may in that behalfe. Let a man in this examination well conſider, whether there hath bene any ſuch feare or care to auoid things forbidden, and to do things cõmaunded him by ẏ word (wherein conſiſteth the glorie of God:) as there hath beene while his owne honour is in hand, and his owne name called in queſtion at any time, whether he hath dealte in duties appointed him by God, with feare and care, leaſt the Lorde through his infirmitie ſhoulde be foyled, and his name diſhonoured, which could not haue ben wanting, if his own eſtimation had ben in hazard, that he may be brought thereby to the ſight of his ſin. For when it pleaſed God to call any to the hope of his kingdome, he letteth them ſee their corruption to be ſo great in theſe and ſuch other kindes of diſhonour, that they haue donne vnto him, as that their hearte is forced

In the examination of our ſelues by this commaundement, we haue to conſider what diſhonour we haue done againſt his name, either to ſtubberne ſtanding againſt his word or elſe in ſuch careleſſe attending therevpon as could purchaſe no praiſe nor honour thervnto. Likewiſe w what falſe or vaine ſwearing we haue acquainted our ſelues, and with what contempte or neglect of thoſe meanes which his wiſdome hath thought meete for our infirmitie, remembring alwayes that the lawe accurſeth him who ſhall not continue in all thinges written in the booke of the lawe to doe them, ſo ſhall we be ſent by the Lawe vnto Chriſt and his mercies, while we be in hope in our ſoules, ſeeing what infirmitie is in our ſelues, and what ſtreightneſſe in the lawe to holde vs wholy vnto his mercie, and alſo to re-

forced to appeale vnto the mercie of God, fastening thē selues to it, & vtterly giuing ouer their owne obedience. Which mercie of God they so stay vpon, and are so cōfortable in, that it prouoketh them no longer to neglect the name and glorie of their God, but with all reuerence to submit themselues to the gouernment of his word, alwayes endeuouring to better their obedience towards his law, because it tendeth to the glorie of his name. Wherein how great so euer their profiting be, yee this corruption which cleaueth so fast vnto them, cannot but continue in them still an humbled & lowly heart, euen in all their blessinges, while they clearly perceiue them (by the sight of their corruption) to be the vndeserued graces and giftes of their God.

ceiue life and incouragement frō thence vnfeinedly to seek his honour by carefull obedience to his worde.

Their offending also whatsoeuer, can not be without the great greefe of their heart, because they see it to be with the dishonour of him, who hath abased him selfe to the death of the Crosse, to worke the honour & aduancement of them. We are therefore (brethren) diligently to learne to waxe wearie of their wayes that do depart from the reuerence and honoring of the Lord, in not fearing to offend against his word: because it is written, *He that despiseth the word, he shalbe destroied: but he that feareth the commandement, shalbe rewarded.* Prou. 13. 13. Let vs learne to become carefull in the dueties which are appointed vs by the word: for the Lorde will not holde them guiltlesse that are secure therin. We cannot beare good hearts vnto the Lord, if we let his honour fall to the ground among vs. It is his mercie that doth vouchsafe vs this fauour, to be trusted with his honour. Can it want then iust reproch, if we shall be tried to be senslesse in this point? It drewe teares from Dauid, that the

wicked kept not his law: & can we see our owne liues, and the liues of those committed vnto vs, wandering from the wayes of life, and hungerly (in the contempt of the worde) pursuing after death: and yet for all that neuer to be touched with it, especially seeing the dishonour of our God dependeth vpon it? It should vexe vs, that the gospell hath beene so long time with so litle fruite amongst vs: that the instruments of his grace, ỳ haue gained so many in former times vnto God, shold not only not prenail in many, but eũ receiue discredit and dishonour among men. And that the litle fruit appearing in our liues, shold call into question the veritie of Gods gospel, beeing in fruite and effect so vnlike in many, vnto that it hath bene in former times. A Christian should go to the duties laid vpon him by ỳ word, with the like mind, that a good souldier goeth to the defence of ỳ hold, which being takẽ by the enimies, he is assured to receiue continuall shame and dishonour thereby.

The Lord will be honored, by hauing his word obeyed. If we doe not determine to mainteine his honor that way, we are guiltie of treason against his glorie. Whẽ we suffer Satan to batter down obedience in vs to God and man, we are as wel accessarie to the betraying of his glorie, as those souldiers, that are quiet within the castell, while their enimies sack the same without. Let vs therefore go carefully about these matters of his honour, let our care, and sound dealing, be a record vnto our hearts, that we are not conspired with his enimies. There can be no better argument, that men do willingly consent with Sathan, then to see thẽ careless of his assaultes: then neuer to see them stand vpõ their watch, especially dealing with the enimie, who hath

profeſſed that he wil neuer be at truce with them. And
becauſe the Lord giueth ſo glorious a title to Chriſti-
anitie, as to call it his glorie, making ſo neere a bonde
betweene our ſaluation and his honor: let vs not ſleepe
in ſo earneſt matters, neither bring a ſlender & bare af-
fection, where there is the aſſured hope of a double cō-
moditie. Now let vs pray vnto our heauenly father, ỹ
we may more be humbled, for ỹ we haue ſo long liued
to ſo little honour of his name. Not only that we may
therby truly acknowledge the mercie of Ieſus Chriſt,
that hath put vp ſo great diſhonor at our hands, waſh-
ing it away no otherwiſe then with his blond: but alſo
ỹ in the remẽbrance of ſo long time, wherein we haue
diſhonored him, we may be whetted to beſtirre vs this
time ỹ we haue to liue, both to pull downe our affecti-
ons, that would diſhonour him in the plain contempt,
or careleſſe regard of obedience, & alſo to bring forth
ỹ fruite of new life, ỹ may open the mouthes of many
to ſpeake of his praiſe for it, whoſe workmanſhip it is.

The fourth Lecture vpon the eighth verſe.

8 *Remember the Sabbaoth day, to keepe it holy.*
9 *Sixe dayes ſhalt thou labour, and do all thy worke.*
10 *But the ſeuenth day is the Sabbaoth of the Lord thy God,*
in it thou ſhalt not do any work, thou, nor thy ſonne, nor thy
daughter, thy manſeruant, nor thy maide, nor thy beaſt, nor
thy ſtraunger that is within thy gates.
11 *For in ſixe dayes the Lord made the heauen & the earth,*
the ſea, and all that in them is, and reſted the ſeuenth day:
therfore the Lord bleſſed the Sabbath day, and halowed it.

The reſt from the accuſtomed labors of the ſixe dayes, had in it a ſignification that Chriſtianitie doeth conſiſt in reſting from ſinne, whiche is our vſuall and accuſtomed worke: for by nature we are wholy inclined therevnto. Eſaie. 56. 2.

THe reſt from bodily labours that was cõmanded vpon the Sabbaoth day, had in it this ſignification: that Chriſtianitie did conſiſt in ceaſing from ſin. So do the prophets (who are the true expoſitors of the lawe) interpret it. For thus we do read it in ỹ Prophet Eſai. *Bleſſed is the man that doeth this, and the ſonne of man which layeth hold on it, he that keepeth the Sabbaoth and polluteth it not, & keepeth his handes from doing any euill.* The Prophet doth declare, what it is to kepe the Sabbath, by theſe wordes following, *And keepeth his hand from doing any euill.* The euill that by this Sabbath we are commaunded to reſt and ceaſſe from, is not a matter ſtraunge and diſagreeing from our diſpoſition, but rooted in our nature, as now we haue it from Adam.

And therefore the ſame Prophete that here affirmeth the keeping of the Sabbaoth to conſiſt in ceaſing and reſting from euill, in an other place affirmeth it to be the ceaſsing from our owne wayes and workes: declaring thereby this euill and iniquitie (that we are commaunded to ceaſſe from) to bee no forrenner or ſtraunger, but to kepe his houſe and home in our own nature, in that the Scripture tearmeth euill to be our owne wayes and works. According as it is written by the Prophete Eſaie, *If thou conſecrate the Sabbaoth as glorious vnto the Lorde, and ſhalt honour him, not doeing thine owne wayes, nor ſeeeking thine owne will, &c.* Expounding the *Not doing our owne wayes, not ſeeking our owne will*, to bee the conſecrating of a glorious Sabbaoth vntò the Lorde: and the Sabbaoth conſiſteth in keeping vs from doing euill, ſo that neceſſarily (as wee haue hearde before) vppon the conference of thoſe

Eſaie. 58. 13.

two places we muſt cõclude this euil to be in our own wils & wayes. This inward corruption, wherewith both our wit and will is poyſoned, was very fitly reſembled in the outward obſeruing of ỹ Sabbaoth. For vpon the Sabbaoth day, the people were called from al their accuſtomed workes, that they had beene occupied in the ſixe dayes before. So that a man comparing their doings that day, with thoſe they were exerciſed in the other ſixe dais, muſt of neceſſitie ſay, ỹ they were clean altered & changed in their doings, from ỹ that vſually before they had ben, & ſo diuers, as if they had not ben the ſame, but other men. A reſemblance very fitte and fitting to our ſpiritual Sabbaoth, which conſiſteth in becõming new men concerning our doings, from that we haue ben before we knew the goſpel. The outward reſt from bodily labours, which did ſhadowe out our true reſt from ſin, (which is our accuſtomed way and worke) was ſo ſtrictly obſerued amongſt the Iewes, ỹ ỹ neglect therof in the leaſt things, (as gathering ſticks vpon the Sabbaoth day) was puniſhed with death: as we do read in the 15. of Numbers, to declare ſome ſignification of greater things to haue ben in it, according as the prophets haue interpreted it. The Sabbaoth then doth very well point out the corruption that we haue receiued of Adam, which ruleth & reigneth in ỹ ways and willes of all them, that are not borne againe and changed both in wil and deed, by the power of that his grace, which only he beſtoweth vpõ his elect. For thus it is written to the Epheſians: *Among whom* (ſpeaking of the children of diſobedience) *we alſo had our converſation in the time paſt, in the luſtes of our fleſh, in fulfilling the wil of the fleſh, and of the minde, and were by nature the chidren of wrath*

Num. 15. 35.

Ephe. 2. 3.

wrath as well as others. We haue to mark here that speaking of his sinne, he describeth it to haue bene done by following the will of the minde, which is the reasonable parte: as well as in following the wil of the flesh, which is the affection & vnreasonable part. And lest we should ascribe this only to his custome in sinne, (as if he had not bene borne with this disease, nor by nature inclined therevnto,) he putteth himselfe & others vnder the wrath of God by nature, saying: We are by nature, the children of wrath as well as others, making it the common case of all men, as naturally to be inclined to euil, as they are to eate & drink in their hunger or thirst. It is worth the noting that he putteth himself in the number. For he saith of himself to the Philippians, that his life was not outwardly to be reproued, no nor before his calling. And therefore we may learne, y this is the estate, euen of those ciuill men, that are not to be touched with any notorious offéce or outward euil.

Phil. 3. 6.

This Sabbaoth, teaching vs our inward corruption, staieth not there, neither is that the end of it, but leadeth vs to vnderstand, that our iustification, sanctification, & true holines of life, are the free works of God within vs. Which we are compelled to graunt, in that we confesse our owne waies to be corrupted, & y the ceasing from sinne, is the ceasing from our owne wayes and workes. For if, (as the truth is) our owne wayes be al corrupted & defiled with sinne, if any good be in vs, it must haue a beginning & spring otherwhere then frō our selues. That the Sabbaoth did signifie our new birth in Christ to be the workmanship of God within vs, may appeare in Exodus. *Keepe ye my Sabbaoth, for it is a signe betweene me and you in your generations, that you may know that I the Lord do sanctify you.* For the denial of their owne

Seeing our owne wayes be al corrupted & defiled with sinne, in so much as the ceasing from sinne is no other thing then the ceasing from our owne waies and works it appeareth euidently that iustification and holinesse of life haue not their beginning from our selues, but are the free & vndeserued graces & workes of God within vs. Exod. 31. 13.

owne ways, muſt needes witnes their workes of ſanctification to proceede from the Lord, & not of themſelues. The ſame is witneſſed in Ezechiel, & in ẏ Actes of the Apoſtles, the couenant made with Abraham for bleſsing all nations in his ſeede, is ſaide to be performed in Chriſt, in turning euerie one of his frō their iniquitie. *Vnto you* (ſaith the holie Ghoſt in that place) *hath God raiſed vp his ſonne Ieſus. And him hath he ſent to bleſſe you, in turning euery one of you from your iniquities.* Ezech. 20. 19. Actes. 3. 26.

There is mention made in this commandement of the Lords creation of the world in ſixe dayes: as if the Sabbaoth ſhould only direct vs to the conſideration of ẏ worke of our creatiō, not requiring any thing beſide: eſpecially, ſeeing there foloweth that note of inferring, therefore: *Therefore the Lord bleſſed the ſeuenth day & hallowed it*: as if elſe there were no other conſideration to behad. In the fift of Deut. where the lawe is repeated, this commandement hath annexed to it, the memorie of their deliuerance out of Aegypt. *Remember* (ſaith the holie ghoſt in ẏ place) *that thou waſt a ſeruant in the lande of Aegypt, & that the Lord thy God brought thee out thence by a mightie hand & ſtretched out arme: Therefore the Lorde thy God commanded thee to obſerue the Sabbaoth day.* In this diuerſitie of benefits to be conſidered in the Sabbaoth, we may learne, that the Lord ment rather to induce vs to the freenes of his goodnes in Chriſt in euerie benefit: then to bind vs to any one particular fruit & effect therof. The cleareſt teſtimonie of this free goodnes we haue in our newe birth. The Scripture affirmeth the excellencie of our creation to be in Chriſt, as may appeare by conferring the 8. Pſalme with the 2. Chapter to the Heb. ver. 7. 8. & 9. where the excellencie of man abboue other creatures, is put ouer to be conſidered in Deut. 5. 15. Pſalme. 8. 5. Heb. 2. 7. 8. & 9.

Christ being crowned with glorie & honor. The Prophet noteth the fountein of al goodnes to be in Christ, & the greateſt fruite thereof to be our new birth. Notwithſtanding, all other benefits are receiued of his childrē, as fruits & effects therof. And they boūd therfore, as in ſanctification, ſo in creation & deliuerance from Egypt, to acknowlege the alone & free work of Gods goodnes. And this is the cauſe why the holie Ghoſte doeth not ſtrictly binde them vnto one benefite in the obſeruing of the ſabbaoth.

For that end are we taught ẏ our nature is corrupt and that the poyſon of ſinne hath infectedboth our wit, and our wil, that we might learne to ſubdue the ſame, & make accompt of our profiting in chriſtianitie as we do profite therein. Rom. 6.

This commaundement teacheth vs mortification: for to that ende are we taught, ẏ our nature is corrupt, that we may learne to ſubdue the ſame, & to renounce it. The Iewes had this ſpeciall ceremonie of reſt, to exerciſe them in the doctrine & practiſe of mortificatiō: the truth of which ceremony is fulfilled in Chriſt. For by the power of his death it is brought to paſſe, ẏ ſinne dreth in his. It was neceſſarie they ſhold be acquainted with his doctrine: for the Lord hath no ſeruice of vs that he will accept of, if we learne not to renounce and denie our affections. Neither can we goe truly to the obedience of him, but in the deniall of our ſelues. Our affections are as vntamed coltes that refuſe to drawe in the yoke of the Lord: and therefore muſt be tamed if we mean to enterteine obedience: for we cannot draw neere vnto the Lorde, except we ſhall remoue far from ourſelues, keeping vnder our wiſdome and affections, that they make no inſurrection againſt the Lorde in the gouernment of his worde. If a man might reteine his own affections and deſires together with the worſhip of the Lord, it would be receiued of many: but becauſe they cannot ſtand together, but he who is ruled by

by the one, muſt depart from the other, the number of them is ſmall, that truely ſerue the Lord. For notwithſtanding there be many that obſerue outwarde things ỳ apperteine to the profeſſion of religion, and outward deedes which they may do and yet not greatly ſtraine their affections: yet becauſe ſuch men, whenſoeuer the matter of religion and duetie directly warreth with their affections, then doe vſually take part with themſelues in their affections, againſt the Lord: their kinde of ſeruice of the Lord, is but in deed a ſeruing of themſelues. For they haue not learned this ſpeciall point, without the which all the reſt is nothing. It is a ſmall matter for a man to buſie himſelf about ſundry things, ſo that he be ſurely determined of this, that his affections ſhall no ſooner be preſſed, but he will forthwith ſet them at libertie, and let them goe free. If we ſhall haue taken part with the wiſdome of God, to the ſuppreſſing and abandoning of our owne wit, if with his pleaſure, we haue ſtood againſt our owne, then may wee ſay in trueth, that there hath bene ſome religion and ſeruice of God vſed and practiſed of vs, when it hath preuailed in the diſplacing of our owne luſts and deſires.

By this commaundement falleth to the ground all free will of man to doe good: all workes of preparing vs to receiue Gods grace. For what franke and free wil vnto God can there bee, in that nature that is deade in ſinne? Or how can he boaſt of the freedome or good inclination of his nature, whoſe glorie and ſanctification conſiſteth in reſting and ceaſſing from the affections and motions of his nature, in ſuch a victorie ouer them as he be no longer led nor ruled by them? Free will.

This commaundement teacheth vs to giue all glorie vnto God, in the true abasing of our owne corrupt nature. For the Lord is not truely honoured and glorified of vs, vnlesse he be found true, & we liers: he iust, and we vniust. He wil not haue vs stand together with him. No, his iustice must be vpholdē in the ſal of ours, he aduanced in our humilitie. Many may be brought with the Pharisie, to confesse Gods goodnes in the benefits they haue receiued of him, but few with the Publicane to humble them selues truely and from the sense of their heart in the nature that they haue, rebelling against him. It is neither great aduancing of God, nor any great abasing of our selues, to profesſe him to haue done vs good, when there is no deserui ng of oures to the contrarie confesſed or acknowledged. For euen ciuil men haue this goodnes in them, to do wel to them that haue deserued nothing to the contrary. But then is he truely honored in his goodnes, when it is giuen to vnworthie and vndeseruing persons: when the loue is so great towards his enemies. Then are we truly humbled, when in heart we acknowledge it not onely to be vndeserued, but also euen contrarie to our deseruing.

Luk. 18. 10. 11. 12, 13. & 14.

What then? Shal we sinne that God may be glorified in our humilitie? God forbid. For when we haue take as good care ouer our wayes as flesh and blood possibly can perfourme, there will bee matter ynough of throwing downe our selues in all humilitie before the throne of his mercie.

By this commandement are Papistes, Anabaptistes, and that wicked and damnable secte of the familie of loue, vpholding free wil, and their fulfilling of the law, found all traytours to Gods glorie, which standeth not

whole

whole and ſound, vnleſſe euerie mouth be ſtopped, and all the worlde found culpable and faultie before God: as it is written to the Romanes. This commandement as farre forth as it is ceremonial, now is ceaſſed: becauſe Rom. 3. 19.
Chriſt is now come, by whoſe death we dy e to ſinne, and reſt from our owne wayes. And therefore in that it did admoniſhe vs of him to come, now, in that he is come, it ſerueth no longer to that end. In as much alſo as the diſpenſation of thoſe times were (as the Apoſtle ſaith to the Galath.) the minoritie and wardſhip of the Gala. 4. 1. 2.
Church, during which time, the heir (though Lord of al) differeth not frō a ſeruant, but is vnder gouernours: Theſe times that now followe Chriſt, muſt needes bee more free from the bondage of theſe outward things, from that ſtrict obſeruing of the outward reſt, that in thoſe times they were in bondage vnto. Yet all this notwithſtanding, in as much as this ſeuenth day is appointed by the Church for the aſſembling of the faithful, & for their ioyning together in praier, ſacraments, & hearing of the word: thereby to get power to ceaſſe frō ſin, (ẏ is our owne wais & works,) it cannot without great wickednes & ſinn againſt God, be neglected. Wherin ẏ wickednes of this age exceedeth, in ẏ men commonly no day in the weeke, folow ſo much their owne wayes, & the delights of their own heart, as one that day, which is appointed to learne them howe to ceaſſe from their owne wayes, workes, and delightes. For a great number (& thoſe not the worſt of al,) take ẏ day to be ordeined only for the eaſe of their bodies, & to be a day of recreatiō after their trauels & labors ẏ haue ben the ſixe days before, and vſe it accordingly. Whereas the Lord hath appointed it to the exerciſe

In as much as the Sabbath is appointed for the exerciſe of thoſe meanes wherby we get power to ceaſſe from ſinne it cannot without our great wickedneſſe be neglected.

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of the word and praier, that being vnburdened of their worldly affaires, they might with free harts & mindes attende vpon the worde, prayer, and meditation, of the mercies and benefites of God: and so profit therein, that the other dayes of labour might feele the benefite and commoditie thereof, they beeing better armed to stande against the occasions of euill, which men who haue dayly dealings in the worlde, and so tickle a disposition vnto sinne, without great grace shall neuer be able to auoide, but must altogether bee ouerwhelmed therewith.

And likewise it was ordained that men by consideration of his mercies, should so be led to loue him, & by faith to waite for ẏ mercies & happines laid vp for his, that they might become the more willing to cease from their owne wayes & wils, and to moderate their inordinate desires after worldly things.

But is this regarded of the most? I cannot say so: for common experience would confute me. One sort (as was declared before) making the ease of the bodie to be the ende thereof: An other, (a great deale worse then they) vsing onely to make good cheere, play and sport themselues on that day.

Thus the right vse and end of the Sabbaoth is clean altered, and not that onely, but changed into a practise most contrarie to the institution therof. For being appointed to bee (as I may call it) the market day of the soule, to make prouision for the dayes following: they are not onely no better holpen that way, but as if Sathan might boldly open his shoppe windowes then, which could not be permitted him before, they doe so fasten vppon his wicked wares, and store them of that

vngodly,

vngodly prouision, that not onely that weeke, but ma- //
ny weekes are serued of the abundance thereof. //

In a third sort we shall see it, that if a man haue any matter to deale in, that is of smaller importaunce then that his ordinarie businesse may giue place therevnto, those are cast vpon the Lords day, and then must hee // and also often times some of his, be sent vppon those // messages, or other matters, whatsoeuer to dispatche them. These kinde of men vse the Sabbath day com- monly to make an ende of reckonings, or other kinde // of like matters not finished the former weeke, and to // set matters and businesse in a readinesse for the weeke following: so that their heades are as full fraught with the world that day as vpon any other, and therefore far from the right vse thereof, which is to be emptied of al such things, that better may haue the place. These foure commandements, instruct vs perfectly concerning the glory of God, wherin it doth con-sist. First, in acknow- 1. ledging him, the author of al our welfare both in body and soule. Secondly, that we be allured by his mercies 2. to doe the things that are pleasant in his sight, refusing to ioin any in worship with him or otherwise to wor- ship him then he hath approued in his word. Thirdly, 3 in hauing no other ende, then by our carefull doing of his will to get glorie and prayse vnto him. Fourth- 4 ly, in all these doinges, euen the best, to humble our selues in true acknowledging from the heart, the cor- ruption of our owne heart, wayes and workes, & ear- nestly trauelling to subdue the same: thereby aduaun- cing the free mercie and vndeserued goodnesse of our God, both in iustifying and also sanctifying of vs.

In the examination of our selues concerning this

commaun-

commaundement, we haue to learne that wee are by nature corrupted in this commandement as in the reſt, and that there is nothing ſo harde, as with true humilitie of heart to be humbled in acknowledging and mortifying the corruptions, wickednesse and rebellions of our nature againſt Gods commandemẽts. In ſo much that oftentimes, hee ſuffereth his children to fall into groſſe infirmities, that all the worlde may ſee it, before they can truly bee humbled in the ſight of their infirmitie, and ſo caſt downe, as they giue the whole glory to his mercie, earneſtly ſetting vpon their affections for the ſubduing of them. But when it pleaſeth God to pull any out of their corruption, and to begin Chriſtianitie in them, he doth let them ſee with aſſurance his mercie toward them: but ſo, as notwithſtanding hee bringeth them not onely to the ſight and bewailing of that rebellion which they feel in their affectiõs againſt his will, but alſo to the mortifyiug and ſubduing thereof. The man therefore, that will truely examine himſelfe, hath to conſider what reſiſting of his affections hath beene in his life, ſo ſhall he ſoone perceiue, what neede he hath to betake himſelfe vnto the mediatour Chriſt Ieſus. While his conſcience ſhall witnes either of no profiting at al herein, or at the leaſt ſo litle, as ſhal ſufficiently conuict him, & force him to lay hold vpon the righteouſnes of Chriſt, as his onely refuge. Yet ſo, as his care to ſuppreſſe his affections be no leſſe, becauſe he vnderſtãdeth what mercie is in Chriſt, but ſo much the more increaſed, as he perceiueth ẏ trauaile to pleaſe the Lorde, euen as the beſt thankfulneſſe that we can perfourme, for the great benefit of our redemption.

In the examination of our ſelues we haue diligently to conſider what ſmall ſuppreſſing of our affections and what ſlender reſiſting of our owne wit & will hath appeared in ẏ whole courſe of our life, ſo ſhal we be led from thence to haue a true ſight of the benefit of Chriſt his paſſion, and thereby be inflamed with deſire to walk worthy of ſo great a benefit in ſubduing our affections that riſe vp againſt his wil reuealed in his word.

Now let vs pray that we may beare ſuch an enemies

heart

heart against our owne corrupt affections, as may not spare to treade vppon them, whensoeuer they shall rise vp against the Lord.

The fifte Lecture vpon the twelfth verse.

12 *Honour thy father and thy mother, that thy dayes may be prolonged vppon the lande which the Lorde thy God giueth thee.*

THe former commaundements, doe perfectly instruct vs in all the dueties that apperteine directly to God. These following, doe giue vs rules and preceptes for the dueties that we doe owe vnto men. The Lorde our God being perfect in all happinesse by himselfe alone, hath no neede of our seruice: yet will hee haue tryall of the loue that we beare vnto him, not onely by deedes done immediately vnto himselfe, but also by deedes done for his cause vnto men. Hee therefore (meaning to make a tryall of our loue towardes him) hath commaunded vs that we should not be altogether our owne men, closed vp within our owne profits and pleasures, onely regarding and procuring them, and wholly taken vp of them: but that we should goe out of our selues at his commaundement, to the good of our brethren, witnessing our thankfulnesse vnto God, in giuing for his sake this seruice vnto men.

We must witnes our thankfulnes vnto God, by performing such duties as he hath commanded for his sake vnto men.

The duties vnto God (going in order before these vnto men,) do admonish vs of this doctrine, ỹ all our doings

ings towards men are nothing, where Gods glorie doeth not goe before, as it is written in the Epistle of S. Iohn: *In this we knowe that wee loue the children of God,* 1.Iohn.5.2. *when we loue God and keep his commandements.* And like as our dealing with men is nothing, when the true seruice of God is either not knowen or not regarded: so that seruice that is giuen vnto God is not accepted, when our brethren are neglected of vs. Therefore doeth our Sauiour Christ in Matthew charge vs, that when our neighbour hath any thing against vs, we shoulde not Mat.5.23. & 24 presume to offer any gift vnto God, before we bee reconciled. So greatly doth the Lorde esteeme of this louing conuersation with men, that the holy Ghost maketh it the proofe of our blessed estate, as it is written in Iohn: 1.Iohn.3.14. *We know that we are translated from death to life, because we loue the brethren.*

By father and mother are all those vnderstood who are the conueiers of any speciall goodnes of God to vs ward.

Concerning that which we doe owe vnto men: the honoring of the father and mother, hath the first place. By father and mother are all those vnderstoode, who are the instruments of God in any of his special goodnesse towardes vs. Whome because he hath vouchsafed thē to be his meanes in the conueying of the grace that we doe enioy by them, he cannot abide that they should be without honour at our handes. By honour (which is required to bee giuen vnto them) wee are taught so to behaue our selues towards them in all our dealing, as may witnesse that in heart we doe honour them. And therefore this honour doeth not so much exact any one seuerall thing, as it putteth a qualitie & condition vpon all our behauiour towardes them, that it should be such as may be a witnesse of our hart how highly it doth reuerence and regard them.

If

If it be demaunded, why the Lorde by father and mother, ſhould vnderſtand all the ſpeciall iuſtrumentes of his goodnes towards vs, wheras he maketh mẽtion but of one ſort: it may be required of them again, why the Lord forbidding all kinde of violence, ſhould make mention onely of murther? For as by murther being the chiefe, he comprehendeth all of that kinde, ſo by one inſtrument of his ſpecial goodnes, he leadeth vs to the conſideration of all the like.

Moreouer, we muſt reuerence the wiſedome of the onely wiſe God herein. Who by the moſt groſſe euils laboureth to worke the loathing of all the like: and by benefits, and good things in themſelues moſt amiable, to further the cauſe of all the reſt. Setting the ouglieſt ſhape he poſſibly can vpon euils, to terrifie vs withall: and giuing to good things the countenance that may beſt commend them. Our trauell therefore muſt be to ſearch into theſe good thinges which we receiue by others, that when we ſhall haue founde them, wee may (as by dutie apperteineth) honour the owners of them. Nature may preuaile with them that be of any conſideration, for the conceiuing of thoſe benefites whiche they inioy by meanes of their parentes: ſo that the trauell neede not to be much herein. Reaſon maye perſuade, euen the moſt ſimple, that if we haue any good thing in this life, or any bleſſing folowing it, they who haue brought vs into life, may iuſtly claime a parte therein. The matter of magiſtrates is not ſo plaine, what good we receiue by thē, therfore it craueth more time to be giuen vnto it. The Magiſtrate is the inſtrument of God, to preſerue that life which ỹ lord in mercie hath giuen vnto vs. For by the adminiſtration of

iuſtice and execution of good Lawes, the outrage of the wicked (with whome the worlde is alwayes peſtered) is reſtrained from laying violent hands vpon the good, which otherwiſe wold at al times burſt forth becauſe the occaſion (which is the good workes of the one, and the euill of the other) can neuer bee ſeparated from their liues. And that this is the occaſion, may be proued out of the Epiſtle of S. Iohn, where, after inquirie had, what it was that moued Caine to ſlaye Abel, he anſwereth: *Becauſe his owne workes were euill, and his brothers good.* And leaſt we ſhoulde note ſome extraordinarie thing in Caine, he putteth all the wicked in the ranke with him, making it the common diſpoſition of them all: therefore ſaying: We may not be as Caine, which was of the wicked, and ſlew his brother.

Iohn, 3. 12.

It is therefore no ſmall bleſſing and benefit of God, that keepeth the ſword of the vngoodly frō our throt, which is euery houre drawen out and ſhaken at vs. With whom we can neuer be at league, vnles we will be at one with euill. Moreouer the bloud which is ſpilt in any land, and the wickednes that is committed therin, cryeth vnto the Lord for vengeaunce againſte that lande and people wherein it is committed and is ſure to drawe out the ſworde of the Lord againſt that people, if the Magiſtrate (who is the Lords Lieutenāt) ſhall not before drawe vpon it, by executing deſerued puniſhment againſt it. Which thing to be ſo, the very Infidels haue perceiued: and therefore in their great afflictions haue proceeded by caſting of lottes, to know the malefactour, that by his puniſhment, the euil might be remoued from them. As we read the mariners dealt with Ionas, when the tēpeſt was moſt vehemēt againſt them.

Ionas 1. 7.

the. Therfore often times in the Sriptures, after charge giuen to execute punishment againste sinne, these or such like wordes are added: *So shalt thou take euill away, forth of the middest of thee.* And these also: *That the Lord may turne from the fiercenes of his wrath, and shewe thee mercie and haue compassion on thee.* Solomon charging Benaia (as it appeareth in the booke of kings) to slay Ioab, addeth these wordes: *That thou maist take away the bloud which Ioab shed causelesse from mee and from the house of my father.* Deut. 13. 5. Deut. 13. 17. 1. Reg. 2. 31.

The magistrate therefore, as hee keepeth the bloudie hande of the vngodly from vs: so is he our sanctuarie from their sinne that pursueth vs and our lande to destroy vs, while he executeth iustice vppon it. Miserable therefore are the Anabaptistes and such kinde of men, who in denying magistracie, deny thereby those greate comfortes and blessinges, whiche GOD by them hath graunted vnto his people. The Magistrate also bindeth the benefite and helpe of all degrees of men and trades of life vnto vs: so that in denying vs their lawfull ayd, we haue remedie of law againste thē: whereby they stande bounde to imploye themselues without deciepte or fraude to our good: whether it be in place of iustice vnder the Prince and chiefe Magistrate, or in any trade or occupation for the maintenaunce of them selues: while we haue so many lawes to correcte the abuses in them, that thereby they maye bee vsed without guyle or deceipte, to our most profite.

But the chiefest benefite of all other is, when they are the instrumentes of Gods glorie, in bringing the Gospell to vs, and mainteining it amongest vs.

When they open the eyes of the seers and prophetes,
Isai. 32.4.5.& 8. that they be no more shut, cause the hearte of the foolish to vnderstand knowledge, and make the tongue of the stutter readie to speake distinctly. As it is spoken of all godly magistrates vnder the person of Ezechias.

By which meanes of the gospell, euill is discloſed, that it can no more lurke vnder the name of that it is not, but appearing in his most filthie face, may the better be auoided: and good thinges are brought to their beautie and increase, that they may be stronger to allure vnto them the harts of al those that haue any loue of good thinges within them. Which are in the place aboue named recited, as fruites that followe the receiuing of the Gospel. By this we haue some tast of those blessings of God, which we doe receiue by meanes of magistrates, how many they bee in number, and howe
Rom. 13.3 worthie in deseruing. From this sight muste arise the true honouring of them: for so doeth the Apostle teach vs to ỹ Romanes. Who, whẽ first he hath taught that the Magistrate is appointed for the terronr of the euill, and praise of the good: he concludeth, that therefore we must be subiect vnto Magistrates: not onely || for feare of their punishment, but also for conscience || of the good that they do vnto vs. Least (as saith Chrysostome vpõ those words) thou shouldest be vnthankfull toward a benefactour. It were too long dõ stand vpon the benefits that other inferiours receiue frõ those whome the Lord hath set aboue them. Onely this do I require of all inferiours, to enter into some diligente consideration thereof: in so doing, I am sure that they shall finde them farre to exceede the opinion that before they had of them.

It is therfore verie meete and requisite that our dutie towardes them in all thinges shoulde bee such, as may well be called a true honoring of them,& a right regarde of so great benefits as we do receiue by them. The opinion of those men who restraine honour only to some ciuel outward gesture of the body, is so friuolous and vaine, as it doth scarce deserue the honour of an answere. That honour is not onely seene in ciuil gestures of the bodie, but also in outwarde deedes to be done. It may appeare in the fist Epistle to Timothie where the holy Ghost (speaking of the maintenaunce of them that labour in the word) calleth it *Honour*: affirming that such doe deserue double honour. And in the same Chapter he admonisheth Timothie to honor widdowes that haue no kinred to prouide for them: meaning that he shoulde see so good prouision to bee made for such, as they might take themselues honoured therein. And our Sauiour Christe reproued the Pharisеis as contemners of the commaundement of God, (commaunding parents to be honoured) when they gaue counsell to their children to offer vppe those thinges in the Temple, which ought to haue beene bestowed towards the reliefe of their poore parents. By these testimonies we may cleerely see, that such things as do witnesse our greate regarde, and louing affections towardes others, are iustly called by the name of honour, and they truely honoured therein.

1. Timo. 5. 17.

Matth. 15.

There is a promise annexed to this commaundement that it shall goe well with such as honour their superiours, and that their dayes shal be prolonged here vppon earth. The promise in equitie is verie wel answering to the thinge it selfe: that those who are

Those men who are thankfull and reuerent towards the instrumentes which God hath vsed to beginne, to continue, or any way to blesse

their life, shall haue the blessing of many good dayes here vpon earth. The vnreuerent and vnthankfull shal haue the daies of their life either shortened, or else cursed otherwise and they ar saide to be shortened whē either they or their posteritie are taken away by vntimely death, or else shall haue no heire male to cōtinue their name. Ier. 35. 18. & 19

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The transgression againste this commaundement, threateneth ẏ shortening of life vnto the rebellious & disobedient. Which punishemēt (if it be not executed against his person) will not faile to finde out his seede and posteritie, in whome he is saide after a manner to liue. Contrariwise, obedience to our parētes: continueth vs and our posteritie. According as it is written in Ieremie: *Because ye haue obeyed the commaundement of Ionadab your father, therefore thus saith the Lorde of hoastes the God of Israel: Ionadab the sonne of Rechab, shall not want a man, to stand before mee for euer.* A great blessing of god to haue an heire male of our owne seede wherein our name may be continued vnto many generations. The Verbe that here is translated as a verbe passiue, hath vsually in the Scripture the signification of a Verbe Transitiue. And therefore thus it may verie well bee translated: That they (meaning thy parentes) maye prolong thy dayes: making the continuance of our life as it were the gift of parents, approuing the honour of their children giuen vnto them. And so it is here attributed vnto Ionadab as his blessing and benefit, that he shall not want a man to stande before God for euer, notwithstanding the obedience were in his children.

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The Lorde hath put this blessing

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be compelled to approue it, and so to blesse it with manie good dayes. For the Lorde to gette this honour of inferiours of their superious, hath (as it were) put this benefite of long dayes into their handes, and maketh it to followe their approuing of that thankefulnes, which they receiue from their inferiours.

This threatening of the Lord, may not only bring a terrour vnto rebellious subiectes, and disobedient children, which liue in displeasure of their superiours, iustly conceiued againste them: but also vnto those (who notwithstanding they haue committed nothing that iustly maye displease them) yet haue not done any thing that may iustly chalenge approbation and liking from them.

This curse (of cutting off the length of their liues eyther in their owne person, or in their posteritie) most iustly falleth vppon such, as greatly regarde not the consente of their parentes in that weightie matter of marriage. Parentes haue here to learne the bringing vppe of their children in all obedience and reuerence towardes themselues: leaste by their too much lenitie, they bring such an infection into their children, as will not departe from them, before it hath brought them all vnto the graue, that there bee not one man of their seede left to continue their name.

This blessing (of many good dayes promised to obediente inferiours) is so farre foorth perfourmed, as it may bee a blessing vnto them. For sometime God in mercie taketh away obedient children in their young years, that they shoulde not taste of the afflictions that he meaneth to bring vpon the land: or leaste the iniquities of those dayes should preuent them.

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If obedient children shall soone be taken out of this life yet shall this promise bee verified in them, because those their dayes shall be found to haue bene good ones replenished with manie blessinges and mercie from God, and their death shall be a diuorcement frō many afflictions which the Lord purposeth to bring vpon the land or from such iniquitie as flesh & blond cānot but be in great daunger to be infected therby.

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In Deuteronomie vnto the promise of long life are added these wordes, *That it may goe well with thee*, promising them the benefite of long life no longer, then it shal be for their weale to inioy it. So likewise it may come to passe, that a disobediente childe may liue long, to taste of the griefe of disobedience in his owne children, to suffer exile and banishment, or some one greate punishment or other: or else that his wickednesse may growe yet riper to reuengement, so that it be no longer a blessing to inioy such dayes. Wee muste remember that all this which hath beene spoken of obedience, and the blessing thereof, must be limited so, as in obeying them, we doe not disobey God, & goe contrarie vnto his worde.

The long life of the disobedient child maketh nothing againste this promise, because it hath in it some euident marke of God his displeasure beside the danger that his posteritie is in who after a maner he is saide to liue.

This commaundement also bindeth superiours vnto their inferiours. For those giftes of God that come with speciall direction to be employed vnto certaine persons, (as do the giftes of inferiours) cannot in equitie but haue some speciall consideration from them againe vpon whom they are thus especially employed. Herevpon ariseth the particular callings that be, when by reason of particular benefites and blessinges whiche we receiue of particular persons, we become indebted vnto them againe for seuerall duties, more and aboue those generall dueties which we do owe vnto all men.

This commaundement therefore comprehendeth all particular callings of what condition so euer they shall be. For the lawe being a perfect rule of righteousnes, cannot content it selfe with generall duties alone. And we haue no other commaundement wherevnto particular callings may be referred, wherevppon it followeth necessarily, that they doe apperteine vnto this.

This commaundement chargeth superiours with duties towardes their inferiours, for if we do owe loue vnto those from whome we receiue no great benefite, then much more doe

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When this duetie from ſuperiours is not giuen to them that be vnder them, it commeth often to paſſe by the iuſt iudgement of GOD, (and yet with their inferiours their great ſinne and heinous offence,) that they become vnthankfull, vndutifull, and rebellious againſt thoſe that be ſet ouer them: armed by the iuſt iudgement of God to denie dutie vnto them, from whome they haue receiued none.

we owe it vnto ſeruants or children who doe bring eſpeciall commodities of profite or pleaſure vnto our life.

Maiſters complaine of the vnthankfulneſſe of ſeruants, and yet was there neuer any time when ſeruants had iuſter cauſe to complaine of vndutifull maiſters. For where are thoſe maiſters to be founde, ẏ haue any iuſt regard of ẏ ſweat of their ſeruants, (which is their bloude) beſtowed in their ſeruice? Howe ſlenderly are they recompenſed, when they haue ſpent their ẏong yeres, (the flower of their life) vpon them? Yet euen reaſon would, that ſeeing the Lord hath laid the maintenance of their life vpon their labour and trauel, whiche their maiſters haue eaten vp, they ſhould not be ſo cruelly vnkind, as after their long ſeruice to ſend them away with an emptie hand. I omit to ſpeake howe little the care is of bringing them vppe in the feare of God. The number of thoſe parentes which carefully perfourme this dutie towardes their children, to make them learned in the lawe of their God, is as ſmall. And where ſhall we finde any number of ſuch Maieſtrates, as employ themſelues to terrifie wickedneſſe and wicked men, and to incourage the good in their goodnes? Yet are theſe things as wel due from them, as the other duties before recited belong vnto them.

There is alſo generally required of all ſuperiours the louing dealing and behauiour towards their infe-

feriours, which may witnes that they are not vnthankfull for those speciall benefites which they doe receiue from them. For if loue (which hath in it speciall good will and liking) be commaunded towardes all men in generall, there must of necessitie be a greater measure of it between those, that are more particularly imploied the one vppon the other. This louing regarde of them outwardly declared in deed and behauiour, must come in as a supplie to helpe to beare and susteine the weight of labour and subiection, which the nature of man otherwise can hardly disgest. For as in a mans body more labour or cost is bestowed about those partes ẏ haue ẏ least beautie and form in themselues, in so much that those partes, which as they are of themselues) dare least abide the eyes, are set foorth with more beautie to the eye, therby (after a maner) hauing recompense of their wante in the bodie: so in the bodye of the common wealth, and in the societie of man, tender regarde of superiours and amiable affection towardes those that be vnder them, shoulde beare vp a parte of ẏ heauie burthen of subiection and seruice, which in the scripture is called the honouring of them: and therfore the husband is charged to giue honor to his wife as to the weaker vessell. 1. Pet. 3. vers. 7.

The honour or tender regard & amiable affectiō is due frō superious towardes those that be vnder them.

The giftes and graces of GOD in others craue also honour from vs. For being fellowe members of one bodie, we haue our benefite, and fare the better for the seuerall giftes of others. For the Lord hath made such a diuision of his giftes, as that he hath layed a necessarie parte of the welfare of euerie man out of himselfe in some other: the lacke whereof, maketh him maymed in himselfe and therefore forceth him to seek vn-

to others, for his perfecte forme and iuſte proportion. Theſe giftes of God we are not onely bound to ſee & behold, but alſo to ſubiect our ſelues in modeſtie vnto them, euen he that hath more vnto him that hath leſſe. As it is written to the Philippians: *In meekenes of minde let euerie man eſteeme of him ſelfe.* And to the Romanes, *In giuing honour, goe one before an other.* There is as great a cauſe why the aged ſhould be honored in his knowledge long time experienced in good thinges, as the younge man for the ripeneſſe of his witte. And therefore men muſt mutually reuerence the giftes of their fellowe brethren, if loue and liking ſhall bee any long time mutually vpholden. That is the cauſe, why in the ſame verſe, when the Apoſtle had perſuaded vs to brotherly loue, immediately hath theſe wordes. *In giuing honour, goe one before an other*: As if the one woulde not long continue, where there were not the other. There is not one thing that our nature can leſſe like of then to be vnder contempte, and that nothing ſhoulde be eſpied in vs for the which men woulde regarde vs. Wherefore it ſtandeth all vpon, to trauell ſo in finding out the goodnes of the giftes and graces of God in other, as their heartes may in vnfeignedneſſe yelde reuerence therevnto. And alſo thereby to make a defence againſt infirmities which will bee in fleſhe and bloude, that there may be bearing and forbearing one of an other by loue and reuerent regard had to the giftes of Gods grace in them.

We muſt honor and reuerence the gifts & graces of God in other euen he that hath the more, muſt honor him that hath the leſſe. Philip. 2. 3. Rom. 12. 10.

Our nature is no better inclined in duties towardes men, then it is (as before we haue learned) in duties towards God. For we are giuen to ſeeke to haue our ſelues honored in our calling or gift whatſoeuer, but litle

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Our nature is an enemie to warde these duties vnto our neighbour, euen as we learned before that it was vnto God which we shall finde to be so, if we truely examine our life, whether all our dealings with superiours or inferiours at al times haue beene suche as might truely witnesse that in heart we doe reuerence and honour them. Deut. 27.26.

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Wherein if wee shall truely examine our whole life, we shall bee forced to giue ouer the claime of righteousnes in the title of our workes, whiche haue no title, vnles the man shall haue continued in all things that are commanded to fulfill them, so shall

And if the outward work of this commandement should be attended vpon of any neuer so diligently, & yet Gods glorie not sought therein, it would profit vs nothing. For if we giue men their due, & in the meane time denie the Lord his, what auaileth it vs? Therfore those former foure points (wherin his glory cõsisteth) conteined in the former commaundementes, must of necessitie be ioyned with all duties vnto men.

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Nowlet vs pray vnto our heauenly father, that we may truely ſee and bewaile the little reuerence and regard that we haue had, both to ſuperiours & inferiors. Becomming therby not onely vnthankful vnto them, but alſo vnto the lord, who hath placed ſuch graces for our benefit in them. And let vs craue of him, that wee may not onely obteine more power to ſuppreſſe the ſame, but alſo may be enabled frõ him to ſend abroad ſuch fruites of true reuerence and honour, as may come to the ſight, and hearing of mercy, to the great praiſe of his name.

The ſixt Lecture vpon the thirtienth verſe.

13 *Thou ſhalt not kill.*

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THe former commaundement hath giuen forth instruction for particular callings, from the which(by reason of more particular imploying of benefites mutually one vpon an other) there ariseth more particular dutie of the one vnto the other, then that which euerie common man may claime vnto himself. Nowe we are to be instructed in those duties, that generally we do owe vnto all men: amongst which this commandement of not killing hath the first place.

We are forbidden to doe anye violence, iniury, or wrong, to the bodie and life of our neighbour.

Wherein we are forbidden to any violence, iniury, or wrong, to the body & life of our neighbour: and commanded to defend, maintaine, and cherishe the same.

It is to be obserued, ẏ the Lord bidding vs shew forth loue vnto our neighbours, hath not lefte it vnto vs to deuise wherein to pleasure them, but hath sett downe what thinges are most deare vnto them: that by our helpe giuen for the preseruation of those thinges safe vnto them, and in the benefiting them therein, they may haue true triall of the loue and affection that wee beare them. Our neighbor therefore, in this consideration, is not shut vp in the alone flesh and bloud of the man, but the duties of neighbourhood reach vnto the life and body, wife, goods, and good name of the mã.

Neither is loue the not hating or not hurting of a mã, but the helping and furthering of him, to receiue more comfort in those things aboue recited, ouer the which euery man is so tender, ẏ being in any of those annoied, he can no longer acount himself as a man loued or regard of ẏ authors therof. For he himself is vpholden in life and liking by the comfort of them. The Lorde (in forbidding murther) forbiddeth also all violence,

The holy ghoste wil not haue the iniuries and wronges done vnto our neigh-

cruelti,

cruelty,& wrath,towards our neighbour: labouring in the deteſtation of this greateſt euill, to worke in vs a hatred towardes al that be of any affinitie with it: and therefore not letting vs ſee them, but in that forme which may moſt feare vs from them, putting vpon thē all that feareful forme of murther: for this is the name, whereby the holy Ghoſt will haue them all knowen that be of that kind. The puniſhment of the offences againſt this commaundement, will help vs to iudge the greatnes of the ſame. Touching the murderer, it is ſaid in Leuiticus. *He that killeth any man, he ſhal be put to death.* Violence burſting foorth into extremities of dealing in the old law, was puniſhed with the life of that that was done, what kinde ſoeuer it was: According as it is written in Leuiticus. *If a mā cauſe any blemiſh in his neighbor, as he hath done, ſo ſhall it be done to him, breach for breach eye for eye, tooth for tooth ſuch a blemiſh, as he hath made in any, ſuch ſhall be repayed to him.* Hereby the offender was drawen to the better conſideration of that grefe which he had brought vpon another, in feeling the diſpleſure thereof within himſelf: and alſo feared the more from offending, being well aſſured before, that he could offer no great wrong vnto his neighbour, which ſelfe ſame in ſo doing, he ſhould not bring vpon his owne heade. This puniſhment doth not onely declare the vnlawfulnes of violence which here is forbidden, but alſo by that puniſhment which the iuſt Lorde did appoint for it, we ſee how great the offence is, which hath had ſuch a puniſhement appointed for it frō the iuſtice of God, that more account may be made of ſuch iniuries, then commonly there is in any place. In this commaundement is forbidden all crueltie.

pours to be knowen by anye other name thē murther, that we may growe into the greater deteſtation therof.

Leui. 24. 17. violēce bruſting foorth into anye extremitie of dealing is forbidden in this commandement and was in the old law puniſhed with the like of that that was done.

And

And therefore in the punishment of certaine offences, there was a number of stripes appointed, which in punishing they might not passe: as we reade in Deut. So doth the Lord abhorre crueltie, that he wold not haue it couered, no not vnder ỹ cloake of iustice & zeale against sin. Which vnder that pretence might bee shadowed, if in any respect at al it were to be maintained. This law was so religiously obserued amongest the Iewes, that they woulde alwayes giue one stripe lesse vnto the offender whosoeuer. And therfore fourtie being the number of stripes which they might not passe, the vsuall punishment was to giue fourtie saue one, which in number they did not exceede, no not in punishing of Paule towards whome they bare so deadely hatred: as he testifieth of himselfe to the Corinthes, *Of the Iewes* (saith he in that place) *fiue times receiued I fourtie stripes saue one*. Thus would the Iewes giue out some significatiõ how they did abhorre crueltie, being verie vnwilling to be publiquely noted of that crime, how bloudy soeuer their harts were, no not at ỹ time, when as they might haue had some shadow in pretending the zeale of iustice for their fact. But Christians must abhorre that in deed, which these in shew would be thought to be far from. Crueltie was restrained, in that which we read of in the nineteenth of Leuiticus, (of not putting a stumbling block before the blind, nor reuiling the deafe) for such wantes gette compassion amongest al those in whome there is any humanitie of pitifull inclination. Those therefore must of necessitie be cruell and sauage, that are so farre from any touche therwith, as that they can abide to increase it, by insulting vpon them & adding more torment vnto them.

Deut. 25. 2. 3 Crueltie is forbidden in this commandement and may not bee shewed, no not in punishing of malefactours: & therefore in the law was there a number of stripes appointed, whiche in punishing they might not passe.

2. Cor. 11. 24.

Leui. 19. 14 That crueltie is forbidden, that taketh pleasure at the miseries and wants of others, as putting a stũbling block before the blind or reuiling the deafe.

Crueltie withholding the hire of the poore, hired seruaunt, and

To

To repreſſe cruell dealing, it was forbidden them to withhold the hire of the poore & needy hired ſeruãt, as it is written in Deut. *Thou ſhalt giue him his hire for his day, neither ſhal the ſunne go downe vpon it: for he is poore and therewith ſuſtaineth his life, leſt he cry againſt thee to the lord, and it be ſinne vnto thee.* To the ſame ende was the commandement giuen in Exodus (for not vexing nor oppreſſing the ſtrangers, widows, & fatherleſſe children) with this threat, *If thou vexe or trouble ſuch and ſo call & crie vnto me, I wil ſurely heare his crie. Then ſhal my wrath be kindled, and I will kill you with the ſworde, and your wiues ſhall be widows, and your children fatherles.* For that cauſe in the ſame Chap. they are cõmanded to reſtore the garment taken to pledge before the ſunne go downe', *This is his garment for his ſkin* (ſaith the Lord:) *wherein ſhal he ſleepe? Therefore when he crieth vnto me I will heare him, for I am mercifull.* The commaundement that was giuen in Leuiticus (concerning thoſe that were impoueriſhed and fallen into decay) to relieue them, but in no caſe to take vſurie or aduantage of them, had in it the ſame purpoſe and end to meete with crueltie & vnmercifulnes. For euerie ſuch condition hath in it matter to moue vs to pitie and compaſſion: which occaſion is taken of the good, as offered them from the Lord to declare whoſe children they are, by being merciful euen as their heauenly father is mercifull. But when men are ſo farre from compaſſion & mercie, as being prouoked by preſent and viſible occaſion offered, they do not only ſhut vp the bowels of compaſſion againſt them, but euen make a pray and ſpoil of them, moſt cruelly increaſing their miſerie, it is a plaine proofe that there is no drop of humanitie, and much leſſe of Chriſtianitie within them.

day labouring man, cruelty oppreſſing & vexing the ſtranger, widowe, or fatherleſſe, cruelty not reſtoring the garment taken to pledge, whiche neceſſity forceth him to lay vpon his bed cruelty taking vſurie of thẽ that are fallen to decay, cruelty vſing his neighbour without wages, all theſe ſeuerall branches are forbidden in this commandement.
Exod. 22. 23.
Deut. 24. 15.
Exod. 22. 26.
Leuit. 25. 35.
Matth. 5.

them. To conclude, this speech of crueltie, the which
Deut. 25. 4. is written in Deuteronomie (of not mouzeling the
mouth of the Oxe that treadeth out the corne,) and is
1. Cor. 9. 9. 10. applied by S. Paule to the Corinthes, to proue that the
labourer may not be denied his hire and wages for his
paines, maketh plainely against crueltie, and battereth
downe all the walles of vnmercifulnesse, that are so
strongly vpholden by the generall practise of so many
now a dayes. For what man almost is there of anye
|| worshipor wealth, who thinketh not that he may law-
|| fully vse his tenaunt, or poore neighbour, without any
wages? Yet the Prophet Ieremie pronounceth woe a-
Iere. 22. 13. gainst this kinde of crueltie in these wordes: *Woe vnto
him that buildeth his house by vnrighteousnesse, and his cham-*
|| *bers without equitie: hee vseth his neighbour without wages,*
|| *and giueth him not for his worke*. It is nothing so cruell a
fact to rob a straunger, whom thou knowest not, as to
|| sucke out (by his labour) the blood of thy friende and
neighbour, and after to sende him away without wa-
ges. If such buildings stand vpon vnrighteousnesse, (as
|| saith the Prophete,) it is to be feared that many a faire
|| house in this lande hath such a ruinous foundation, as
threateneth the destruction of the owner. This kinde
of crueltie how haynous it was in the sight of God, &
what plague it might bring in iustice vpon the thinges
that were in such vnrighteousnesse accomplished, did
Iob verie well vnderstand, and therefore saith. *If I haue*
Iob. 31. 39. *eaten the fruites of my lande without siluer, or haue greeued
the soules of the maisters thereof, let thistles growe in steade
of wheate, and cockle in steede of barley. A righteous man*
Prou. 12. 10. (saith the holy Ghost) *regardeth the life of his beaste, but
the mercies of the wicked are cruell.* If he neglect not his

beastes, but giueth them foode in due time, much lesse wil he neglect his family or seruants, in defrauding thē of that, either in meat, or wages, ẏ is conuenient. These examples that now I haue aledged, as they spring from an vnmercifull heart, and tende to the vniuste greefe and molestation of the bodie and life of our brother, so are they directly against this commaundement. Notwithstanding, as they bring damage vnto him by deteining that which is his due, they are against this cōmaundement also, *Thou shalt not steale*: so that it is not vnpossible for one kinde of action, to be guiltie both of murder and theft. The negligence of man, whereby his neighbour receiueth either losse of life, or hurt of bodie, is forbidden in this commaundement. The reason is verie good. For if the Lorde hath lawfully and in equitie laide vpon vs the care of our neighbour his life, by good right may he require at our hands the wilfull neglect thereof. The punishment of such wilful negligence towardes the life or body of their brethren, was most sharpe and seuere in the olde lawe, as we may see in Exodus, where the mans own life must answere for the life of his brother, who perished by his negligence: according as the example is set downe there, of a man not keping vp his Oxe which he knew was woont to push. *If the oxe were woont to pushe in times past* (saith the holy ghost) *and it hath bene told his master, and he hath not kept him, & after, he killeth a man or woman, the oxe shalbe stoned, and the owner shall die also.*

That negligence of ours whereby our neyghbour receiueth either losse of life or hurt of body is forbidden in this commandement, for the mans owne life must answere for his neighbours who perished through his negligence in not keeping vp his oxe whiche he knew waswoont to pushe. Exod. 21. 29.

In this offence of negligence are all those transgressours against this cōmandement, who by delaying to take vp matters in controuersie or suites of law withall possible speed that may be, do by their negligence giue

occasion to the frail nature of man, to cõmit murder or some other mischief, against him with whom he is in cõtrouersie. And if careles negligẽce be thus dãgerous, how hard a matter wil it be to reckõ with the lord, for deliberate purpose to keep men at variance and debate, ỹ their gaine may grow therby. It wil be a hard matter to answer before the Almighty, if we haue giuen occasion wherby our neighbour hath receiued losse of life. Dauids carefulnes herein is worthily cõmended to all posteritie, who when his men (breaking through the hoast of the Philistines with the danger of their liues) had brought him water to drinke, which he so greatly thirsted after & wished for, immediatly powred it out for an oblatiõ vnto the Lord, & said, *Let not my God suffer me to do this: Should I drink the blood of these mens liues, for they haue brought it with the ieopardie of their liues: therfore he would not drinke it.* A notable example to feare vs for being occasion to any (though seruant or inferior) rashly to hazard his life ether for our profit or pleasure. In this cõmandemẽt ỹ lord is not only carefull to haue obediẽce frõ our hands, but also frõ our harts & tongs: so ỹ both thoughts & words must come vnder subiection vnto him, that neither of them be infected with malice which the Lord so hateth & abhorreth. For we must interpret the law, according to the nature of the Lord who is the Lawgiuer.

1. Chron. 11. 17, 18. 19.

Angrie wordes & thoughts also are forbidden in this commandement, for the Lotde hating wrath can not but mislike it, where soeuer he shall finde it, whether in thought, worde or deede.

Man, by reason that he onely seeth the deede and cannot discerne of the heart, maketh lawes for the outward doings, & punisheth them alone, without proceding further: but the Lord, who searcheth the heart & reines, maketh laws for it, and punisheth euen the consent of ỹ heart going against his law. For in asmuch as

the Lord hateth the euill it ſelfe, he cannot but abhorre it whereſoeuer he ſhall finde it, whether in heart, hand, or tongue. It is written in the Epiſtle of S. Iohn, *That whoſoeuer hateth his brother is a manſlear.* 1. Iohn. 3. 15. We ſee thē that not onely groſſe euils come into reckoning before the Lord, but euen hatred ſetled in the heart, although the hand hath neuer ben ſtretched forth to execute ẏ ſame. Neither commeth it before him as ſom trifling thing, which doeth not greatly diſpleaſe him, but appeareth mōſtruous, hauing none other ſhape vpon it, nor other accoūt made of it thē of murder. Thus muſt we think of hatred conſented vnto in the hart, ẏ it hath a bloody face in the ſight of the Lord, & therfore is to be abhorred & loathed as the crueltie of murder. This was the cauſe why the Lord forbidding hatefull and malicious thoughts in this commandement, would giue it none other name then murder, teaching vs that howſoeuer we nouriſhe ſuch thoughts & make ſmal account of them, yet his iudgement is plain that they be no better thē murder, when the hart is ſetled in thē. In the goſpel after S. Matth. we ſee how the Lord hateth words proceeding from malice & anger. Whoſoeuer ſhall ſay *Foole* vnto his brother (ſaith our Sauiour Chriſt) ſhalbe worthy to be puniſhed in hell fire. Hatred towards our brethren is ſo grieuous in his ſight, that it ſtaineth and defileth whatſoeuer it toucheth, be it word, or thoght, and maketh it ſo heauie, that the Lorde can no longer bear it. And bicauſe words bewray ẏ which lurketh in the heart, & bringeth it to light that otherwiſe would not ſo eaſily be eſpied, we muſt keep ſom good watch ouer them, ẏ from thence we may be led to the priuie chamber of the hart, to ſee how al things go there. For Matth. 5. 22.

of the abundance of the heart the mouth ſpeaketh, ſo ẏ there is no outward thing, ẏ can bring vs ſooner to the ſight & ſpeach of the heart, then can the tongue it ſelf: which if it be infected with hatred or diſdaine, ſure it is ẏ al things are not wel at home in ẏ heart. And therfore all men muſt obſerue the inclination of ẏ heart by the vſage of the tongue, ẏ when it cõmeth abroade caſting forth hatred, wrath, & debate; we may with ſpeed returne to the founteine, that is the heart, to purge & cleanſe the ſame: becauſe we are ſure, that from thence the tongue receiueth al poiſon. If we ſhal preuail much in ſuppreſſing hatred both in our hart, tongue, & hand, yet is not that all which is here commaunded. For the lord in forbidding murther, ment not to ſtay there, but in remouing hatred, his purpoſe was to make way & paſſage for merciful dealing towards the life of others. And neceſſarie it was ẏ he ſhould giue vs warning of ẏ ſtũbling block which lieth in the way: leſt we ſuſpecting no ſuch matter, ſhuld haue imagined ẏ there wold haue bin true care for ẏ life of our brother, where there was no victory before ouer our own diſpoſitiõ, which is altogether otherwiſe giuen and inclined. The true proofe wherof we ſhal then haue, when our affections ſhalbe ſtirred vp by any dealing which ſhal miſlike vs. For then we ſhall well perceiue wrath to be mightily working in vs, which before (bicauſe it had peraduenture no great matter to work vpon) we thought ẏ we had bin altogether void of, or at the leaſt not greatly infected therwith. But now in this maner of ſpeaking vſed by ẏ holy ghoſt (who battereth down hatred, whẽ his purpoſe is to build vp loue) we ſee ẏ there wilbe no paſſage to any louing dealing in truth, but by treading

downe of our contrary affections, which are noted to be in vs by the fourme of ſpeaking. For to what ende ſhould the holy ghoſt wil vs to do no murther, if there were no diſpoſition in vs therevnto? This is the cauſe why the holy ghoſt dealeth ſo plainly with vs, in telling vs what we are, ỹ our care may be great to reform it. And when we ſhal haue profited any thing herein, it may be acknowledged frō whence we had that, which we are aſſured was not to be found in our nature. The holy ghoſt therfore in this place deteſteth our nature of want of loue, nay, of hatred & cruelty, which otherwiſe we ſhould not haue marked, no nor ſuſpected our ſelues of it, if wee had not had warning from the Almightie that our nature is poyſoned therewithall.

The forme of ſpeaking (forbidding vs to do murther) noteth that our nature is prone to malice & wrath, for to what end ſhould the holie Ghoſte will vs to commit no murther, if there were no diſpoſition in vs therevnto.

For if a mā (not fearing God, yet otherwiſe of good vnderſtanding to conceiue the trueth of things) be demanded what his opinion is of himſelf, whether he be prone and bent to hatred, and whether he findeth his nature greatly inclining therto or no: he wil with great proteſtation conſtantly affirme, that in him (he thanketh God) there is no ſuch matter: abiuring it, with admiration & wōdring, how any man ſhould be brought to think ſo of him: & thus not perceiuing his own corruption, he ſeeth not what need he hath of a Sauiour & Redeemer. And therefore whatſoeuer he ſaith, he is in deede and truth vnthankfull for that benefite, while in finding no great thing amiſſe in himſelf, he cannot ſee what way he ſhould ſo greatly be beholding to a Sauiour that would anſwere for his tranſgreſſions: which in his owne opinion is no great matter to do, they being either fewe, & ſo borne out in the number of thoſe good things which he hath done, or els none at all.

Moreouer, if we shal haue done somthing, or diuers things ẏ may be thought louing & friendly, yet if the inclinatiõ to wrath (which is by nature in vs) be either not knowen, or being knowen, the strength therof shal not be subdued, & the sting pulled out that it reign no more within vs, we shall neuer be prouoked by any euil dealing of others, but ẏ forthwith (letting the reine go to our heat) we shal dishonor his name, in folowing the rage of our mind contrary to the law of our God. So might it come to passe ẏ a man (hauing some good opinion of himselfe, for some outward things, but neuer tried with any iniurious dealing of another) might take it to go well with him, whẽ notwithstanding this corrupt nature of his standeth whole in her ful force & strength, being neuer a whit subdued vnto the spirit, as he wel perceiueth, when ẏ any great occasiõ shal be offered to trie him withal. We see then how iust cause there is, ẏ the Lord should admonish vs of this corruptiõ of hatred which is within vs. Not only ẏ we should see ẏ benefit of our Sauiour & mediatour: but also that subduing it and treading downe the strength of it, we might find free passage, to do, & not to be remoued frõ doing the works of mercy & loue which are here cõmanded, euẽ the cõtrary of those ẏ (as we haue heard) were forbidden vs. We are commaunded to haue care of the body & life of our brother, to maintein it as his necessitie shal require, and our abilitie can perfourme, remembring that the Lord hath committed that care vnto vs. The Iewes were commanded to make places of refuge & defence, where the guiltles persons might haue protection against the rage of them who pursued them vnto death: that (as it is written in Deuteron.)

The louing care of the lyfe of our brethren is in this cõmandement layd vpon vs. Deut 4.

inno-

innocent bloud be not shed within her land, and least bloud shold be vpon thē: for these are the verie words of the text in that place (signifying that the not regarding & prouiding for the safetie of their life were matter sufficient ynough to make them & their land guilty of their bloud, that thereby they might well vnderstand, ỳ the care of their brethrens life was cōmended vnto them, not without great daunger, if there were to be found any negligence therein. Mercifull dealing is here commanded towardes all, but specially towardes inferiours, widowes, fatherlesse children, and those that be in any great extremitie. Deut. 19. 10.

Merciful dealing is commaunded towardes all, but especially towards inferiours, widowes, fatherlesse children, & those that be in any extremitie.

A notable practise we haue of this in the person of Iob suffering his seruants to pleade their right, and to mainteine their good cause before him: not vsing his authoritie to oppresse them, and crueltie to execute his rage, without regarding the equitie of their cause, onely standing vpon his owne authoritie ouer them. *If I did contemne the iudgement of my seruant, & of my maid,* (saith Iob) *when they did contend with me, what then shall I doe when God standeth vp? and when he shall visite me, what shall I answere? He that hath made me in the wombe, hath he not made him?* Here is the true triall of a mercifull man. For it is no commendation, not to offer wrong vnto those who are our equals and able to match vs, but then haue we true triall of our affections that there is some mercie in trueth within vs, when we shall shewe pitie & compassion towards those whom (for our authoritie or place that we be in) we might easily oppresse. When we shal be kept frō fleshing our affections vpō those that lay open vnto vs, hauing no fence of power or credite, that is sufficiently able to holde vs. His ex- Iob. 31. 13.

ample of compassion is no lesse cõmendable towardes all of them that were in any great want or extremitie, as ỹ holy Ghost (vnder his person) witnesseth in these wordes: *I deliuered the poore that cried, and the fatherlesse: and him that had none to helpe him. The blessing of him that was ready to perishe, came vpon me, & I caused the widowes heart to reioyce.* The Iewes were bound to declare their compassiõ towardes their brethren, by that law which cõmanded them to lend their brother that was needie amongst them, sufficient for his neede: taking for assurance, a pledge which he might forbeare, as appeareth in Deuteronomie: where they haue a straight charge, that when the yeare of *Iubile* should approch (at what time all men were charged to release their debts) they should not at that time shut vp their compassion from him that would borrow for his neede, but frankly giue vnto him, notwithstanding ỹ yere when al debts must be released be euen at hand. There is a promise added to incourage them, that for so doing the Lord would blesse them in all that they should put their hand vnto.

Iob. 29. 12.

Deut. 15. 8

They were charged also to releeue their brother or the stranger that dwelt with them, who was fallen into decay, and forbidden in expresse words to take any vsurie or increase of such, either of monie or meate, as appeareth in Leuiticus: but to vse their goodes to such comfort of their brethren, as might well witnesse the loue that they had vnto them. The law and commandement that was giuen to this people at the time when they had made an end of the tything of their increase, doth declare that they had in charge from the Lord, to releeue with their goods, the Leuite, stranger, fatherles, & widow. For in Deuteronomie before ỹ people shold craue

Leui. 25. 35. 36.

Deu. 26. 13.

craue of God, ẏ he would bleſſe their lande, they muſt proteſt in ſet wordes that they had giuen vnto the Leuites, ſtraunger, fatherleſſe, and widow, accordingly as he had commanded them: and ſo proceede after declaration of this their obedience to his will, to craue his bleſsing for the people and the land: thus vſing their goods to the commoditie of their brethren, in lending & giuing according to Gods appointment, they did giue apparant tokens of loue toward their neighbors. The Apoſtle Paul wil not acquite him ẏ hath ſtolne, if he ſhall ſteale no more: but chargeth him ẏ he ſhall labor ẏ he may haue ſomthing to giue to him ẏ needeth, ẏ way to practiſe loue & the works thereof vpon his needie brethren. It is not only therefore ẏ dutie of rich men to giue ſomthing toward the reliefe of the needy, but euen ẏ poore muſt ſpare ſomwhat of their pouerty to the cõfort of Chriſt in his needie mẽbers. Which, be it neuer ſo little that they offer of their pouertie, (if there go a willing & a faithfull mind withall) is much more acceptable to God, then great ſumms giuen from ſome wealthie men, of their ſuperfluitie only, without like faith or loue vnto the Lord. As we are taught in ẏ parable of the widow, caſting in her two mites into the treaſurie: which ar iuſtified by our ſauiour Chriſt to be more thẽ al ẏ the rich had caſt in. Becauſe theirs was of their ſuperfluitie, but hers of her pouertie. If any ought to be diſpenſed withall frõ declaring their loue in this part, it is very reaſonable ẏ he (who by reaſõ of his long loytering & acquaintance with ſtealing & idlenes was become through cuſtome, which is another nature vnapt for labour) ſhold be diſcharged vpõ ẏ maintenance of himſelfe by ſome honeſt trade: yet notwithſtãding, euen

Marke. 12. 43.

euen he standeth charged frō the Lord to reserue some thing for the prouision of his needie members. To incourage vs to duetie in this part of mercifull dealing & giuing to the needie, the Lorde doeth promise that it shall be paide vs againe in our greatest neede. For thus saith the Prophet Esaie, *If thou refreshe the hungrie and troubled soule, then shall thy light spring out in darkenesse. The Lord shal satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a spring of water whose waters faile not.* A great blessing of god to be prouided for in drought. A godly forecast to lay vp in prosperity that which we may be assured will not only come againe, but also wil be sure to watch that time, when for our neede it shall be most welcome vnto vs. Who wold not be content to giue, if he might be sure to haue it againe at his most neede? And beholde we haue letters patents from the Lord vnder the broade seale of his bloud, for the finding of ẏ we haue laide out fot him, euen in our greatest neede. How can we then be slack in the liberall laying out of something for an euill day? According to the counsel of the holie Ghost in Ecclesiastes: *Giue a portion* (saith he) *to seuen and to eight, for thou knowest not what euill shalbe vpon the earth.*

Esaie. 58. 10

Eccle. 11. 2.

Moreouer, the sentence of that great day proceedeth against the damned persons in this fourme: *Depart from me ye cursed into euerlasting fire which is prepared for the diuel and his Angels: for I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke: I was a straunger, and ye lodged me not: I was naked, and ye clothed me not: sicke and in prison, and ye visited me not. Verily I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.* And if the promise cānot draw vs, the forme of sentence

Matth. 25. 41.

tence must necessarily prouoke vs to obedience herein.
We learned before, that negligent delaying, whereby our neighbour is indaungered in his body or life, was forbidden in this commandement: and then is speedie helpe and diligent vsing of the present occasion that is offered to do our neighbour good, giuen vs here in cõmaundement. We haue a singular example of this in the fourth of Hester. Where Mardochai telleth the Queene, that if she should let slip that present occasion then offered her to do good vnto the Iewes, she & her fathers house shold perish, & yet deliuerance wold appeare vnto the Iewes from some other place. In like maner, Iob professeth that he had not caused the eyes of the widow to faile, in long looking and waiting before their requeste were graunted; but had with all speed satisfied her desire. Acknowledging it for a greate offence, if he had beene but slacke therein, euen such as if he should haue been guiltie thereof, might iustly haue brought a curse vpon him.

Speedie helping and diligently vsing of the present occasion ofsered to doe our neighbors good, is here commanded.

Heb. 3.14.

Iob. 31.16

Our natural inclination goeth wholy amisse in this commaundement as in the rest. Which notwithstanding it lie hid in some more closely then in other, for al that it is not so cunningly couered in any, but that it is discloſed & discerned when occasion is offered. The man that is borne againe vnto the hope of euerlasting life, doth so clearely perceiue his infection herein, that both in heart and worde he acknowledgeth the great necessitie and benefit of a Sauiour and Redeemer. Beeing priuie vnto himselfe, not onely of many euil fruits that haue appeared in his life contrarie to this cõmandement, but also of disposition within, that is naturally prone and inclined to offend herein. The hope that

he

he hath in his mediatour and sauiour Christe Iesus,
|| doeth not make him secure and careleſſe in his sinne,
following the inclination of his owne heart: but lea-
deth him to a continuall strife and debate with it, be-
cause it is against the honour of his God and Sauiour,
|| to whome he well perceiueth that hee is onely behol-
ding for his salutation: and quickeneth him to all lo-
uing dealing, which is so often commended and com-
maunded of his good and mercifull father. The natu-
rall man seeth not any such inclination in himselfe to
wrath, or dulnesse vnto louing dealing with his neigh-
bours, as through the greif therewith it driueth him to
make much of the alone sauiour and redeemer Christ:
but when he is charged with his offences that burste
forth contrarie to this commaundement, he maketh
|| light of them, and putteth them vp in a common bag,
|| saying, All men haue infirmities: neither so touched
with them, as he can be compelled to magnifie ỹ grace
brought by the alone mediatour Christe: and muche
lesse is he driuen to any earnest warre with them, or
great care to profite in the workes of loue, that are con-
trarie to them.

To conclude, this commaundement if we shall doe
some outward thinges commanded here, which shall
obteine greate commendation of many men, and for
all that the Lord want his glorie, which consisteth in
the foure pointes which were spoken of in the former
cõmandement, it shall auaile vs nothing. Those things
that apperteine vnto God, must of necessitie goe with
those dueties vnto men that shall be accepted. Neither
in deede can we holde out in these, except we haue life
and incouragement from the other. For the loue that

God

God is our God, tenderly fauouring & plentifully rewarding vs that bee his, muſt make vs to perſeuer in thoſe dueties, which otherwiſe would not abide the reproches and iniuries of men, but would burſt foorth to requite them: and much leſſe would we labour to ouercome them and their euill, with our good done vnto them. But this perſuaſion of his good fauour towardes his, and plentiful mercie which is to be ſhewed vpon them, maketh men willingly to forbeare the enſuing and ſatiſfying of their owne corrupt affections: not enuying the wicked their tranſitorie delightes, but proſecuting their courſe in his obedience, through all their reproches: while they doe well perceiue what a plentifull recompence of reward abideth for them by the free gift of their God.

The man that cannot be perſuaded but that he loueth his neighbour as himſelfe, perfourming all that is required of him in that behalfe, muſt be ſent to examine himſelf, if there haue at no time appeared in him any cruell dealing towards his inferiours, any neglect or delay in helping and releuing the diſtreſſed, if compaſsion hath alwayes, as occaſion ſerued, drawen him to ſpeedie releeuing, by lending or giuing, ſo ſhall he eaſily ſee into the errour of his opinion.

Now let vs pray vnto our heauenly father, that we may ſo ſee into our cruell and careleſſe diſpoſition, that we may magnifie the free mercies of our God in the forgiueneſſe thereof: and alſo haue power more & more to ſubdue it, that we abounding in all mercifull dealing, may glorifie him in this life, and be glorified of him in the life to come.

In the examination of our liues in this cõmandement we haue to conſider diligẽtly what cruell dealing hath at any time appeared in our doſgs, what negligence or delay in helping the diſtreſſed, what wrath hath at any time reigned in our thoughts, remembring alwayes that the lawe accurſeth euery man that continueth not in euerything, ſo ſhall we be led to Chriſte, & acknowledge the benefite that we haue by his death and paſſion, & fromthẽce haue ſtrength to ſubdue our cruell and careleſſe nature toward the life of our neighbour, and to auoide the contrary fruites that are cõmaunded.

The

The seuenth Lecture vppon the 14. verse.

14 *Thou shalt not commit adulterie.*

WE haue learned alreadie, ỳ the loue which we owe to our neighbour stayeth not in his owne person alone: but proceedeth vnto other thinges that be precious, and deare vnto him. In the which if he shal by vs be annoyed, forthwith in so doing we shall be cõuict to be void of loue and charitie towardes him. For the excuse is vaine and childish, to say, we loue the man, when we sticke not there to vexe him, where we know it can not be, but that some great greefe of heart will come vnto him.

The loue of our neighber stayeth not in his person alone, but reacheth vnto other thinges that be deare vnto him, in the whiche if we shall annoy him we shall be conuict not to loue him.

He that loueth a man in deed, dealeth tenderly with all those thinges that are especially liked of that man: fearing moste of all there to offende, where he vnderstandeth that he may ỳ soonest displease. And because next to a man himself, his wife ought to be most deare vnto him, the wrong that is done to another, it can not but haue the next place vnto the sinne of murther.

The greatnesse of this sinne of whoredome shall then better be discerned, when we shall bring our mind from that account which is made of it with man, vnto ỳ iudgement which the most iust God hath set down of it in his word.

Adultery can be no small sin, seeing it hath alwayes then abounded most when for their idolatry the people haue ben vnder the greatest displesure of the Lord, Rom. 1. 24. 26. 27.

It hath bene obserued in all times, and is to be seene at large in the olde Testament, that the sinne of adulterie and vncleannes hath then abounded most, when for their idolatrie the people hath bene vnder the greatest

test displeasure of the Lord. And if to be giuen vp to this and such like kindes of vncleanneſſe, hath ben the punishment of that most greeuous sin of idolatrie, we may soone coniecture in what account it standeth before the Lorde. For it cannot be holden for a small offence before him, which he in iustice taketh to be a due punishment for the greatest sinne.

The holie Ghost maketh the crime of theft, a small matter in respect of the offence of adulterie: affirming theft to be subiect neither to the like infamie and reproch with men, neither yet to the like greeuousneſſe of punishment from the Lord. And therfore when he hath spoken of the punishment ỹ is due for theft, amplifying ỹ other crime aboue it, he vseth these wordes: *But he that committeth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule, he shall finde a wounde and dishonour, and his reproch shall neuer be put away.*

Pro. 6. 32. Adulterie is a greater offence then theft, for it robbeth him selfe of all his estimation it robbeth them that yet are vnborne not only of temporal commodities, in asmuche as they ar allegitimat, but also of honestie and honour, because they bring their infamie with them from their mothers womb, it maketh a stewes of his owne house and it kindleth a fire within his owne walles that threateneth to deuour all vnto destruction, so that the house of the whoremonger must be destroied. Deu. 23. 2.

Thus the adulterer in his wickednesse doeth both vndermine his owne life, & also bringeth suche a blot of infamie and reproche vnto his name, as neuer shalbe wiped out. It is not to be maruelled at, if the holie Ghost make adulterie a more heinous fact then theft. For therein men rob not others of their goods & substance alone, but of their honestie and honor. Neither rob they onely those that are borne, but also those that are yet vnfashioned in their mothers womb. Frō whō as they take all honour and estimation, so they procure vnto them a perpetual blot of infamie, more & besides this, that by their birth they become illegitimate, and cut off from the title and claime of many temporal benefites, which they are most cruelly depriued of, before

that euer it was graunted them to see into the benefite and commoditie thereof: much lesse to take any comfort by the vse and inioying of them.

What the staine was of infamie and dishonor that bastards were vnder in ỹ old law, may appeare in Deuteronomie, where it is plainely forbidden them, euen to their tenth generation, to beare any office among the people of God. A cruel and heinous offence, to rob so many generations of all estimation, all place of office and honour among the people of God. Yet so much more heynous is the crime, because it is done by falsifying of the couenant of marriage, and cancelling of that bonde that was made by the Lord himselfe, for the performance of certeine duties betweene partie & partie, being sealed & deliuered in the presence of God, his Angels, and many other witnesses assembled for that purpose.

Moreouer, the adulterer as much as lyeth in him, maketh a stewes in his own house, becõmeth a bawde to his owne wife, directeth the eyes and hearties of adulterers towardes her, in as much as it is a punishment iustly befalling him from the iustice of the Lorde, if he shal haue his owne wife abandoned to that wickednes, that he hath brought vpon another. Which punishment, Dauid him selfe (though otherwise deare vnto the Lord, and leading his life in vprightnesse, saue in that fault with the wife of Vrias) was not free from, according as we read in Samuel. Iob also (acknowledging the iustice of that punishment) offereth himselfe to suffer the shame thereof, if euer he sought to abuse any mans wife. But if it shall so fall out, that a wicked man in this kinde of sinne shal haue a godly wife, whõ

2. Sam. 16. 22. & Sam. 11. 12. Iob. 31. 9. 10.

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the Lord ſhall preſerue from this euill to yeelde vnto the wickednesse of others: yet is his fault neuer a deale the lesse herein, then if she ſhold haue fallen into extremitie of ſinn, becauſe his deſeruing hath called for that punishment from the Lorde, which the Lord in mercy towardes her hath withholden. And in aſmuch as the adulterer depriueth a man of the true comfort of his true and naturall ſeede and poſteritie, can we imagine otherwiſe of the Lord, but that he wil draw one ſword or other vpon ſome of his childrē, that ſhal neuer ceaſſe to purſue them, before it hath driuen them in at the dores of death? Iob (ſpeaking of this ſinne of adultery) ſaith, that *It is a fire that deuoureth all to deſtructiō*. So that by this teſtimonie, the houſe of the whormonger muſt be conſumed: and there is a ſecrete fire flaming there, that threatneth to deuoure before it hath done & made a finall end. Which men might eaſily ſee by ſundrie experiences in the world, if there were no word of god to lead vs thervnto. The hope to hide this ſinne (which bewitcheth the vngodly, & leadeth them into this fire of God his wrath) muſt of neceſsitie be vaine: becauſe the Lord himſelfe hath taken vpon him to be reuenged of thoſe, that ſhall dare to breake that bond of wedlock which he hath made. In the olde Teſtament the Lorde did (by a ſpeciall law made for that purpoſe) take vpon him, not only the knowledge, reuealing & puniſhing of this ſinne, euen when it ſhold be moſt ſecretly done without witneſſe of any other man, yea, or certeine knowledge frow the husband himſelf: but alſo the defence & clearing of the guiltleſſe woman, oppreſſed & vexed with the vniuſt iealouſie of her husband. Who might preſent his wife (whether ſhe were guilty

Iob. 31. 12.

The Lord hath taken vpon him the reuealing of this ſinne when it ſhalbe moſt ſecretely committed & kept from the knowledge of any: & we doe not reade in the whole ſcripture, that there was ſ like ſearching out of any ſinne that was of this, Num. 5. 12.

in deed, or onely in his iealous minde was thought to be so, before the Priest, vnto that triall which God had appointed & established for the end. After which matter solemnized with all the circumstances thereof, (as it was appointed in the booke of Numb.) if the woman were defiled in deede, then should her belly swell and her thigh rot: if she were not defiled, then should shee not only be free from this punishment, but also be blessed with fruitefulnesse, as appeareth in the same place. We see how greatly the Lord doth abhorre adultery, taking vpon him to bewray the closest dealing in that wickednesse that can be: and also what a care he hath of the vniting of their mindes, who are become one by marriage, in ordeining a lawe to cure iealousie, & so taking vpon him also the defence of the innocent partie. That lawe is now ceassed, but that same God doth yet remaine, bearing the same hatred to that sinne that he did before, and hath the like loue to innocencie that before he hath had. So that there is small hope to hide it, when God is become ỹ searcher him self: when he who knoweth it, is an vtter enimie vnto it, and hath professed the reuealing if it, yea and that more is, the iust and deserued punishing thereof. It would greatly feare the theefe, if it were noysed that that man would search him, whom he doth wel remember to haue passed by and beheelde him, while he was hiding of that which before he had stolne. We do not read through the whole testament, the like solemnitie in the searching out of any sinne, neither yet that in any other sinne the partie suspected, was compelled to subscribe vnto certeine wordes of execration and calling for euill against himselfe, if he had offended: saue onely in this

triall

triall of adulterie. Which may both teache vs in what place of sinne to set this crime of adulterie, and what measure of punishment to looke for, after trespasse and transgressiō made in this part. The punishment, which in the olde Testament was appointed to be executed against it by ỹ ciuil Magistrate was death, according as it is written in Leuiticus, *The man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adultresse shall die the death.* Leui.10.10.

In this commandement is not onely adulterie forbidden, which is, when one of the offenders is ioyned or betrothed to another in marriage: but also fornication, when both the offenders are single persons. We haue learned before, that it is vsuall in the commandements, vnder one kinde of euill to forbid all that be of affinitie with it, and like in wickednes vnto the same. Fornication is forbidden in expresse wordes in Deuteronomie. *There shal be no whore of the daughters of Israel, neither shall there be a whorekeeper of the sonnes of Israel.* Deut.23.17. The punishment of this sinne of fornication, whiche was so fearefull among the people of Israel, is brought in of the Apostle Paul, to bring all men to such feare of God as may restraine them from it: *Neither let vs commit fornication* (saith the Apostle) *as some of them committed fornication, and fell in one day three and twentie thousand.* 1.Cor.10.8. The life of man beeing so precious vnto our mercifull father, as it is, it can be no small sinne that prouoketh the Lord to proceede in iudgement euen to death of xxiij M. And therefore is this notable punishment (not without great reason) ioyned to fornication, whiche was the cause therof. For commonly, this sinne is made

Fornication is forbidden in this commandement, which sinne in the scripture is not excused as a naturall infirmitie of man, but is fearefully set foorth as a sinne that brought the destruction to 23 thousand men in iustice from the Lord.

as nothing, hauing natural infirmitie set beside it, in the vsuall speech of men to hide it withall. But the holy Ghost doth not so match it in his speech, he doeth not set it before our eyes in a cloake of naturall infirmitie, whereby we should the lesse feare it: but putteth vpon it the garment that in deed belongeth vnto it, euen a cloake bathed with the bloud of three & twenty thousand men. There is great diuersitie between these two cloaks: the one is farre vnlike the other. In the eyes of the holie Ghoste, this sinne is fearefully stayned with much bloud: in ỹ sight of fornicators, there is nothing in it which is not natural & kindly: so diuers are their iudgements, & so great is the disagreement of their opinions. The Apostle Paule reasoneth against fornicators, by the worthines of our bodies, which are the mebers of Christ. How great is that abasing, and how miserable, to be diuorced from Christ, and coupled to an harlot? *Do ye not know* (saith the Apostle) *that he which coupleth himself with an harlot is one body, for two* (saith he) *shall be one flesh*. Most certeine it is, that the body of an harlot can be no member of Iesus Christ. And the fornicatour, by the testimonie of the Apostle, is become one body with her hauing the same coniunction with her in wickednes, that the husband hath with his lawful wife in holinesse, and by the appointment of the Lord. There is great cause therfore why ỹ holy Ghost should so earnestly persuade vs to flie fornication, making that sinne aboue all other to offend against his owne bodie which doth commit it. Neither are these two speciall braunches of filthinesse forbidden alone in this commandement, but also all other vncleannesse & looseneſse of life in this kinde and degree.

1. Cor. 6. 16.

The meanes also which bring them on, and do beget them, or beeing begotten do cherish and mainteine them, are here forbidden in this commandement. As the want of temperaunce and sobrietie in apparell, meate, & drinke, idlenesse, euill companie, euill speech, and filthie communication. In the whiche, whiles we doe cherishe our selues, not bridling our affections, we doe tempt the Lord: and running vppon the rockes that he hath forbidden, do hazarde our chaste behauiour. For we haue no warrant of his safe conducting of vs vnder those sayles of vncleannesse, but threatening, that in so doing we shall make shipwracke of all honest and chaste behauiour. For to walke in such wayes, hath no promise of protection from him: they are not the wayes which he hath promised to prosper. It doth become a Christian which looketh for mercy from Christ, to humble himselfe vnto all such conuersatiō as he is well assured that the Lord imbraceth: that he may stand vnder certeine hope of fauour and mercie from his handes. For these thinges before recited and such like, are we forewarned of the Scriptures to beware of them, as those thinges that lie in waite to deceiue vs, and lay siege vnto our good conuersation, to giue it an ouerthrowe. Neither is the assault so weak (as we suppose commonly,) that it neede not to be feared, but so strong as being continued, it preuaileth and corrupteth our good conuersation. According as it is written to the Corinthes: *Be not deceiued*, (saith the Apostle) *euil speakings corrupt good maners*. By this one example of euil speech, we may learn how to iudge of al the rest. It is not lightly to be passed ouer, that he willeth vs not to be deceiued herein. For this watchword,

1. Cor. 15. 33.

The meanes that leadeth vs to any vncleannes, as idlenesse, euill companie, filthy speech, want of temperance and sobriety in apparell, meate and drink, are forbidden in this commaundement, of the which we are forwarned in the worde to take heed of them, as thinges that lay in wayte to deceiue vs, hauing the more aduantage against vs because they are the lesse suspected of vs.

signifieth that our nature conceiueth not so hardly of the matter, & therefore is the soonier to be deceiued by it. This fore speech (I say) pointeth out the tickleneſſe of our corrupt nature, and is vſed of the Apoſtle elſewhere, after he hath giuen admonition to the faithful, for the auoyding of like matters, as filthineſſe, fooliſhe talking and ieſting, concluding with theſe wordes: *Let no man deceiue you with vaine wordes: for, for ſuch thinges commeth the wrath of God vpon the children of diſobedience.* Eph. 5. 6.

We ſuſpect no daunger in theſe thinges: but the only wiſe God biddeth vs take heede that we be not deceiued. Can we now continue without feare of theſe enimies, when the holie Ghoſt hath deſcried the daunger of them, with ſo many blaſtes of his owne trumpet? Or dare we ſay there will followe no harme, when the holie Ghoſt ſaith in plaine wordes, that it doth corrupt good maners: & that for ſuch things, the wrath of God commeth vpon the children of diſobedience? And euen in this commandement we ſee, that the holie Ghoſte doth vouchſafe them none other name, then the name of adulterie. For ſure it is, that vnder this worde they are forbidden by the teſtimony of al the learned. Therfore it is well to be conſidered howe the holie Ghoſte doth tearme them, and his reaſon why he will haue the meanes that lead vnto vncleannes knowen by y name. Sure it is, that he is well acquainted with our nature which is accuſtomed to make ſmall account of greate euils, and therfore to giue them names accordingly, & becauſe of that he is conſtrained to name the child himſelfe, and call it adulterie: willing vs ſo to take it, and to thinke no better of it, whenſoeuer we ſhall let the reine go to our affections, not reſtraining them in theſe

and such like thinges. The Prophet Ezechiel sayeth in expresse wordes, that pride, fulnesse of bread, and abundance of idlenesse, were the sinnes of Sodome, that brought downe fire and brimstone from heauen vpon them. Thus the holy Ghost writeth the meanes of vncleannesse and filthinesse, and blameth them for al that punishment, that followed their abhominable vncleanesse, and filthines, not to be named. Teaching vs therby, that wee may not maintaine this excessiue eating and drinking, proud and wanton attiring of our selues, and surfetting, vnder the name of good fellowship, ciuill behauiour, and such like titles, but that we knowe them by the names which the holy ghost hath giuen vnto them, who knoweth better then we what they are, and therefore hath giuen them their names accordingly. Ezech. 16.49.

Our nature (if we knewe it as the truth is) needeth not to be made tame vnto Sathan by any such means. Weare of our selues inclined too much to imbrace him, and nothing so wilde that way as were to be wished. Beeing therefore so ouermastable of our selues, what madnesse is it to offer him those blockes of aduauntage, whereby his temptations with more speede and ease may mount vppon vs, and thus willingly to holde vp the stirruppe to our owne destruction? The heart of man (being the fountaine from whence commeth good or badde) may not be suffered to goe at libertie after vnchast thoughts, but must be kept in, with the feare of God. For, out of the heart of man (as saith our Sauiour Christ) *proceede euill thoughts, adulteries, fornication, vncleannesse, a wicked eye.* All these euils come from within, and defile a man. They are not therefore

It is forbidden in this commandement to consēt vnto vnclene thoughts, for vnchaste thoughtes are the spring of all the wickednes in that kind that bursteth out of man. Mark. 7. 21.

to

to be cherished and followed after, but to bee repressed and beaten backe, of so many as feare the Lorde. The danger is not onely of the soule in time to come, but as experience telleth vs, in cherishing of vnclene thoghts, there is perill towardes the reason and wit of man. For how often falleth it out, that men by giuing themselues ouer vnto these thoughts, become mad, voide of witte and reason, not able to gouerne themselues like other men? And therefore hath that vertue which represseth these affections, a name with the Grecians, which carrieth with it the signification of that fruite and effecte which doth follow it: which is, the preseruation and safetie of the minde. For moderation and temperance in this part, is the health and soundnesse of the minde and witte of man: which (while it is wanting) is ether vtterly ouerthrowen, or els so feeble and weake, as euery one may discrie it, for the dulnesse and feeblenes that is in it.

Adulterie beeing forbidden, the godly, louing and chaste life of married folkes must needes be commanded. Which that it may be performed, almightie God requireth of his children, that they doe matche themselues with suche a feare in him, & serue him after his worde. Such hath hee promised to blesse: as for those that marie for riches, beauty, and such outward things, when there is not the feare and true worshippe of God ioyned withall, they haue alwayes tasted of most grieuous plagues from the hand of the Lorde. This vnequall matching of the godly and godlesse, (for so I call al of them that are not humbled to serue God after his word) was the cause of that vniuersall flood, which did ouerflowe the world in the dayes of Noe. According

The louing and chast life of married folk is commanded whiche that it may be performed, it is first required y they who are to mary should mark in the Lord, that is, with suche as feare him and serue him after his word: secondarily, that either of them do humble themselues vnto that dutie vnto the other,

as it is written in Genesis: *Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked. Therefore the Lord said, My spirit shall not alwayes striue with man, because he is but flesh.* Now if the wife be a drie nource, not hauing in her heart any true feare of God, shall shee not be guiltie of those that seruc vnder her hand? Or shall their cruell carelesnes be vnpunished, that dare commit heires of so great an inheritance, vnto such nourses destitute altogether of any nourishment fit and conuenient for them?

that is required in the word: the man to haue a tender regard to his wife as the weaker, the wife to reuerēce him as her head and superiour. Gen. 6, 2, 3.

The learned giue this reason (why in the bookes of kings there is so continual mention made of their mothers who were kings,) that the children are by nature giuen to folow much the inclination of their mothers, and that education which they receiue frō them. And therfore diligēt care should be had to make such choice, as were likely to bring the benefit of Christian education to their childrē & posteritie. This is the first thing which is required to make a godly & chast life in marriage, *Euen to marrie in the Lord.* As this choice is the beginning of godly and chast life, so loue & hearty good affection is the thing that doth continue it. For the increasing whereof it was prouided in the old Testamēt, that the newe married man should not go on warfare, neither be charged with any publike businesse, but be free at home one yeare, and reioyce with the wife which he had taken, to the ende there might be such vniting of mindes, as afterwardes were not easily to be sundered. This also had the Lorde respect vnto in that law, which (as we haue heard before) was made to cure the ielous affection of the man. This loue shall then be surely continued, when either partie shall perfourme

Mariage is the nourcerie of Christianitie.

1. Cor. 7. 39.

Deut. 24. 5.

Num. 5. 12.

that

that which the Lord hath laide vpon them, humbling themselues vnder the burden of obedience which hee hath charged them withall, which is: for the man, (as wee are taught by the Apostle Peter) that he giue honour vnto the woman as the weaker vessell, making a supplie of her weakenesse, and that want which by nature she hath of many giftes graunted vnto man, by his loue and heartie good affection declared vnto her: euen as in the bodie of man, the stronger members giue diligent care and support vnto the weaker, alwayes taking heede, that hee suffer no contempt to abide in his heart (much lesse in his deede) towards her, who is fellowheire with him of the grace of life (as the Apostle witnesseth in the same place) and therefore may not haue her life made (by contempt or outragious dealing) so bitter and grieuous, as it may rather be called a curse, then a grace and mercifull gift of God.

1. Pet. 3. 7.

But the chiefe cause which should moue a Christian most, is, lest their prayers and seruice of God be reiected, which cannot bee acceptable vnto him while there abideth wrath and displeasure in the heart towards any, but especially if there be iarring and dissention with those with whom we should be most at one. For praier is ỳ lifting vp of pure hands without wrath (as the Apostle testifieth to Timothie.) The man behauing himselfe thus according to the commaundement of God, shall doe the duetie which to him belongeth, to continue a louing chaste and godly life.

1. Tim. 2. 8.

For the wife, it is required by the Apostle in the same place, that she bee of a meeke, gentle, and quiet spirite: which the holy ghost requireth her to bee apparelled withall, setting it in the place of all outwarde vaine attyring

tryin g of themſelues, as that which is precious before God, and moſt able to allure the heartes of good men, affirming this to haue bene the attyre of holy women in times paſt, which truſted in God: who for that they truſted in him, committed them ſelues to the ornaments preſcribed by him: not feating contempt, but aſſuredly beleeuing that in that his way, he both could and would giue fauour vnto them in the eyes of their huſbandes. It is worthie the noting, that he maketh it the attyre of them that truſted in God. For therein he plainly giueth foorth, that the outwarde vaine ſetting out of them ſelues, ſauoureth of miſtruſt and feare of contempt, whatſoeuer be pretended: and that (if they truſt in God) they ſhall not neede to feare that their meekeneſſe and quietneſſe can bring anye contempt with it, but that it ſhall be rewarded with liking from the Lorde. It is alſo required, that they be reuerently ſubiect vnto their huſbands, in all things as was Sara, who vſed ſuch ſpeech of reuerence, (calling him Sir) as did witneſſe of the heart that it did honour him. Which if it be refuſed, neither is that benefite graunted vnto their weakeneſſe (of a heade and guide) acknowledged, (which is great vnthankefulneſſe both vnto God and to their husbandes:) neither yet that gouernement obeyed, which the Lord hath put them vnder, which is intollerable diſobedience. The place therfore that they are in, muſt be acknowledged with all humilitie: and the duties laid vpon them by the Lord perfourmed, that there may be continuaunce of their godly and chaſte loue. Thus no occaſion muſt be giuē vnto Sathan by either of them (through alienation of minde, and breache of loue in not perfourming their

ſeuerall

seuerall duties) to make any way or passage, to the vngodly and vnchaste liking or vsing of any other. Yong men shall then giue them selues to the dueties of this commandement, when they shall haue learned sobrietie and temperance: a gift that bridleth their affections in pleasures (as eating, drinking, and vaine setting forth of themselues in apparell,) not suffering them to haue all that they require herein, but cutting them short of that they woulde, yea, of some part of that also which honestly they might haue, alwayes being short, rather then in any respect beyonde that that is conuenient for men of their degree. So that they neede not to feare the iudgement of anye indifferent men, beeing alwayes a good deale within the compasse of their state and calling, but neuer without. Giuing foorth testimonie by that meanes to all men, of their modest, temperate, and sober mind, which the holy ghost calleth the ornamẽt of yong men. And the Apostle Paul warneth Titus, to exhort them vnto this gift and grace of yong yeares, a very profitable meane to driue away vnchaste conuersatiõ. Women are also exhorted vnto this temperãce, and sobrietie, and vnto modestie, and shamefastnesse, which is the roote and beginning of it, by the Apostle Paule to Timothie. Who willeth in that place, that their apparel may speake and declare the shamefastnes of their minde, which dare not put forth it selfe vnto al that dignitie and degree of countenance in their apparell, ẏ moste lawfully they might otherwise claime. For therefore it is called temperance, because it restraineth a man of his libertie. But in this our age, when almoste all goe as farre as they may, and the moste part both of men and women, a great deale beyonde their com-

Yoong men and young women shall then walke dutifully in this commandement, when they shall haue learned temperaunce a gifte that driueth away vnlawfull pleasures altogether, and moderateth them in those that bee lawfull, as in eating, drinking, & apparelling of themselues. Tit. 2. 6.

compaſſe, where is this temperance and ſobrietie, whiche is ſo highly commended in the Scriptures, the very walles of pure life, and barres of chaſte conuerſation? This may be bewayled of all men, but the diſeaſe is ſo vniuerſal, as it is impoſſible to be cured, if the Lord ſhal not put to his mightie hand from heauen. It wil be ſaid that it is hard to meaſure theſe indifferent thinges: but the trueth is otherwiſe, for the holy Ghoſt hath ſent vs a meaſure and metyard, euen ſhamefaſtneſſe and temperance, ſo that whom there is no moderation or temperance, but that by euery indifferent iudgement, they bee as farre as their eſtate can giue them leaue: when there is no ſhamefaſtneſſe, but that they dare be bold to go without bluſhing as farre as their place or abilitie can lead them: may we not boldly ſay, that they haue left the Lord his meaſure? And therefore their attire and behauiour muſt of neceſſitie bee deformed in his eyes, howe well ſo euer it bee pleaſing vnto themſelues.

This temperance is to be taught ỹ yonger ſort, not only from the mouth of the elder, but from their life & cõuerſatiõ: that they may be kept in thoſe meanes which do vphold chaſt behauiour, & therfore ỹ Apoſtle Paul chargeth Titus, that he ſtirre vp the elder both men & women, to ſeaſon yong yeares therewith. Although this bee the duetie generally of all elder people, yet is it the ſpecial dutie of parents to their children, by their teaching an example of life, thus to inſtruct them. And therefore in Deuteronomie it appeareth, that the woman that had offended in her fathers houſe, (the matter not being knowne before marriage) muſt bee ſtoned to death at the dore of her Fathers houſe.

Titus. 2. 1.

Deut. 22. 21.

But

But & if her husband should wrongfully charge her, & he found her not a maide, after tryall made to the contrarie, he must paye an hundred sickles of siluer to the father of the mayde. The rewarde of her innocencie, as well as the punishment of her wickednesse, teaching vnto the father, (for shee must be stoned at his doore, and hee must haue the hundred sickles of siluer paide him) telleth vs what dutie belongeth vnto the parents, in as much as they had their part, as well in the dishonour, as honour that followed the good education of their children.

If we shall examine our life in the fruites of intemperance & in the means & occasions thervnto that haue bene in our thoughtes, words, & deedes, ioyning withal the rigour of the lawe, requiring continuing in all thinges vnderpaine of an euerlasting curse, we shall soone be from hope in our selues, and in our own doings & greedily imbrace the merites of Iesus Christ, being occasioned thereby the more carefully to withstande our vntemperate desires which ar so contrarie to the will of our God.

The Lorde in forbidding vs adulterie, telleth vs that our nature is inclined therevnto. For what neede we to be forwarned of that, which we are in no dáger of? It is required, that we peruse diligently the course of our life, with due consideration how our intemperancie hath vttered it self, in any of those things which we haue nowe learned to be forbidden vs, and also in diligent consideration, how prone and tickle our affections be therevnto, that we may in trueth come from the opinion of our selues, to betake vs wholly to that perfecte obedience of Iesus Christ, to rest in it as that onely, which can abide the iustice of the righteous God: and then in thankfull regarde of those his mercies, manfully to set vpon our intemperate desires for the mortifying thereof, that the Lorde may haue the honor of our moderate & chast conuersation. Which that it may so come to passe, let vs call vppon our heauenly father, saying. *Our father which art in heauen, &c.*

The eighth Lecture vpon the fiftenth verse.

8 *Thou shalt not steale.*

IT hath ben shewed before, that our neighbour is not to be considered in his person alone, but in whatsoeuer thing is deare vnto him: as goodes, good name, and such like. And therefore the loue which we must beare towardes him, may not be towardes his bodie alone, but also towardes his goodes: prouiding alwayes that our dealing with them bee so vpright, as may declare in deede that we do loue ỹ man. For if any thing of his, passing through our handes, shall not finde fidelitie and faithfull dealing, but deceitfull conueiance of it, or some part therof to our selues, can it be truly said, we loue the man? There is no man that can so iudge of it: that can (I say) persuade himselfe that he is beloued of those men, when nothing of his goodes commeth to their handes, but it is sure to be fleeced, and to pay toll before it shall depart. The Lord therfore (commanding safe passage and louing dealing towards our neighbours goodes,) whensoeuer (according to the manifolde necessities of euerie man, to deale and communicate with an other in buying and selling, or otherwise) they haue occasiõ to passe through our hands, hath forbidden stealing, and all vnfaithfulnesse in their goodes: condemning it of want of charitie and loue towardes themselues, whose goods are diminished by vs, whensoeuer we shall haue dealing with them.

And because we goe so closely to worke, and are so cunning to deceiue our selues, imagining that we loue our neighbours, when in deede there is no such affection in vs: the holie Ghoste is compelled as it were to

When we are found vnfaithful in our dealinges with our neighbours goodes or any thing that is deare vnto him that it is manifest that we are not found in loue towards him: for the affection of the heart is disclosed by such outwarde dealings. Exod. 21. vers. 14.

trace vs, & by such vn faithfull footesteps as these be, to descrie vs. For when we are so often taken with vntrustie dealing, vnfaithfulnes in our neighbours goods, good name, and such like: is there not iuste cause to arest vs for not discharged this dutie of loue, whiche is so due vnto them? This vnfaithfull dealing with the goods of our neighbour, how greatly it did displease the Lorde, and with what lawes hee did restraine his people of Israel from the same, the statutes and orders of that gouernement can best declare. From whence it shall not be a misse to take some helpe in the interpretation of this commaundement. In Exodus wee doe read, that if any man should steale a sheepe, and kill it, or sell it, he should restore for that one sheep, foure: but if any man should steale an Oxe, and after kill it, or sell it, hee should restore fiue Oxen for that Oxe. The reason why he must paye more for the Oxe then for that sheepe was, for that his neighbours losse was greater in the want of the one then of the other, as bringing more profite to the owner thereof. But if they were founde with the theefe aliue, not solde nor killed, then must he restore but the double of the Oxe, Asse, or Sheepe, for that his obstinacie in this euill did not appeare so great, as when he should make sale of them, and turne them into gaine. For it might bee, while they were aliue, that he being touched with repentaunce, would restore them againe: but when they were solde or killed, the theefe gaue a greater token of his impudencie, and confirmed obstinacie, and the owner also was one degree further from anye likelihoode to come by them againe. If the theefe be nothing worth, and so not able to make restitution, then (as it is there declared)

The law for theft.

It may appeare what care ỹ lord hath, that euerie man shoulde inioy his owne by this lawe, whereby the theefe is forced to restore that which he hath stollen double foure folde, according as the man his losse was greater, or the theefe his impudencie and obstinacie more apparent, neither may the theefe his beggerie dispense with this restitution, for if he haue not wher with to paye, he must yeelde his bodie to bondage and be sold for his theft.

red) he must be solde for his theft, and so make restitution thereof.

Thus did the iust God in the olde Testament, by lawes made for that purpose, and punishments appointed accordingly, declare his hatred of the euil, and in what reckoning it commeth before his iudgement seate: that we might take light at his iudgement, howe to discerne of theft, and howe to iudge of this kinde of hatred towards our neighbour, that bewrayeth it selfe in so vniust dealing with his goods.

The loue that we must shewe foorth towardes our neighbour by dealing well with his goodes, may not onely bee seene in this lawe (so sharpely punishing the theefe for his want of loue euidently appearing in his theft and iniurie committed) but also in the law made for him, that shoulde borrowe anye of his neighbours goodes. Which lawe did very well prouide for faithfull dealing with it, in punishing the contrarie so sharply, as his vnfaithfulnesse (howe great so euer) shoulde gayne him nothinge at all. For thus it is written in Exodus: *If a man borrowe ought of his neighbour, and it be hurt or else dye, (the owner thereof not being by) he shall surely make it good. If it be an hyred thing, he shal not make it good, it came for his hire.*

The lawe for things borrowed or hyred. Exod. 22, 14.

It appeareth heere plainely, that the owner must haue his losse made good of the borrower, vnlesse his owne eyes coulde testifie that the hurt or losse thereof came not through any default of the borrower. But he that shall lende for hire, must stand to the aduenture of the principal if it decay. The reason is rendred, because it came for hire, and not of loue alone, as did the thing borrowed. And therefore the reason is good, why

The borrower must make good the thing borrowed, if it shall decay or perishe in his hands, whiche declareth how carefull the Lord is that our neighbor be not hindred by vs, in his goods, and also howe we stand bounde to witnes our loue of the man by well dealing with his goods, making good what so euer of his decayeth by vs which he in good will hath lent vs, for he who doth lende for hire, must not haue the hired thing made good if it shall decay, because it came for hire in regard of his own profite.

be should not be charged in this case, as the borrower, to make good that which he hath hired being hurt or dead. Marke well, I pray you, this law of God for lending and hyring: that the borrower must make good thinges borrowed, if they decaye, but not the hyrer. Marke it well I saye, for this is the grounde of many things that are to be spoken of hereafter.

The equitie of this law, bringeth great light to discerne of the Vsuries that are so cõmon at these dayes. In things borrowed (it appeareth by this lawe) that onely the hurte or death of the goodes was prouided for: Here is then no helpe for money that is borrowed or lent, which perisheth not with vse, but is still of the same value, and worth that it was at the firste deliuerie of the same. Besides that, if it were worse for the vse, there is no more required but to make the decay of it good: How then can those who lende their money to vsurie (which decaieth not with vse) claime any thing aboue that which was deliuered? By this lawe of lending, their recompense was commaunded onely in this title, that the thing by lending was certeinly knowen to be impaired: How dare then the vsurers claime a right of recompense, vnder no other title, but that it was likely with the vse thereof, that they might in that time, thus and so greatly haue gayned? It is the equitie of God, to require no recompense for the vse of thinges borrowed, that are the worse with vsing, so long as there appeareth no casuall hurt (as we call it) of the whole: What equitie then must it be, that for thinges not worse with vse, contenteth not it selfe, no not with the whole? Heere, in this lawe of God, good will is no better recompensed, but that it be

The vsurie of our time is vnlawfull, neither agreeable to the law and commãdement for thinges hired, nor yet for thinges borrowed.

no looſer: Shall a couetous deſire then ſo richly be requited, as that it ſhalbe ſure alwayes to come home a gayner? By this equitie of God, when it is certainely knowen, that by the vſe of the thing borowed, the borower hath good gayne, yet doeth the Almightie alow no returne of commoditie to the lender, for that gaine: By what equitie then can the Vſurer clayme gaine for the vſe, yea, oftentimes when it is certaine there is no gaine gotten at all? By this lawe of God, the lender coulde neuer gaine: for there is no other prouiſo made but for his principall: by our practiſe, he is euer aſſured of gaine.

By that lawe the borower was aſſured of the gaine that was the returne to him: by this practiſe, the lender is oftentimes the whole gainer. If it bee graunted, that this law of God in borowing and lending haue in it any equitie, this practiſe in borowing and lending of money, muſt be condemned of plaine wrong and iniurie, as directly ſtanding againſt the ſame.

If this dealing, ſhal feare the ſtrict iuſtice of borowing and lending, and ſeeke couert vnder the libertie of things let out to hire, it is alſo ſhut out there, and findeth worſe intertainement. For hired things, becauſe they go for hire, haue not the ordinarie allowance of the principal, if they ſhal decay, which borowed things iuſtly claime, becauſe they come freely and without hyre: therfore the lawe that we heard of hired things, handleth the vſurer more hardly, then that lawe of borowing and lending. For here becauſe of his hire, hee hath no hold of the principall if it doe decay.

Thus if it ſhoulde bee graunted that money may be hired, which I thinke neuer can be proued: yet muſt

it be with hazard of the principall, according to the equitie of this lawe: That by the equitie of this lawe, (which is the equitie of God) it can haue no better allowaunce (if it shall bee prooued lawfull to let it out for hyre) then to stande in daunger and decay of the principall, these reasons will plainely prooue. The goodes whiche naturally yeelde commodities in the vse of them, to him that possesseth them, as Sheep, and such other, must stand to ỹ aduenture of decay, if they be hyred: therfore much more must they do so, which naturally and of themselues yeelde no commodities.

The goods that in yelding their commodities doe spende and weare awaye them selues, are contented with their hyre, and lay no claime to haue the whole repayred: By what iustice then may goodes that are neuer a whit the worse for wearing, besides their hire, binde a man to vpholde the whole? If it bee equitie, that those goodes which doe naturally of themselues yeelde by vse a certaine gaine, shoulde not be charged with the daunger of decay, it is against all equitie, that those things which neither of themselues, nor yet with like certaintie yeelde their commoditie, should beside their hyre, haue the whole vpholden.

To conclude, if those goodes, which (by all mens iudgement) may most lawfully haue consideration for their vse, bee not better considered, it seemeth to mee good reason, why those goods (which the most thinke are not at all to haue hire for their vse, and all men thinke they may not so iustly require it as the other) shoulde holde themselues well contented, when their allowaunce is as good as theirs is, which best doe deserue it. If any man shall replye, and saye that some of

Ob.

great deseruing in the Churche of God, men of singular learning and iudgement, haue thought and taught otherwise: let them vnderstande, that there is no vsurie that is now in vse with vs, that can be vpholden by their doctrine. For proofe whereof I referre my selfe vnto that, which is written by that worthie instrument of God, Maister *Caluin* vppon this matter, in his Commentaries vppon the eighteenth Chapter of Ezechiel: a man that hath saide the most for the allowaunce of Vsurie in some speciall cases. His wordes are these: *Nunc videndum est, quando, & a quibus, accipere fœnus liceat. Hic autem valere debet sententia illa, neque passim, neque semper, neque omnia, neque ab omnibus. Hoc quidem dictum fuit de muneribus: & lex illa imposita fuit præsidibus prouinciarum: sed optime quadrat huic causse. Non omnia igitur accipere conuenit: quia si modum excedat quæstus, (quia id pugnat cum charitate) etiam repudiandus est. Diximus quoque morem & vsum continuum, vitio non carere. Iam neque passim, quia fœneratur (vt dixi) locum habere non debet, neque ferri in Ecclesia Dei. Deinde non ab omnibus, quia a paupere semper fœnus accipere nefas erit.* sol:

Nowe wee must consider when, and of whome, wee may take Vsurie. And heere that common saying taketh place, not euerie where, not alwayes, not all things, not of all men. This was spoken of giftes: and this lawe was made for the rulers of prouinces: but it agreeth very fitly vnto this cause. A man may not therfore take all gaine, for if it exceede measure (because that is against charitie) it is to be refused: and wee haue saide alreadie, that often to vse it, and to make a common and vsuall practise of it, cannot be without fault. Nether is it to be alowed eueri where, bicause ỹ vsurer

(as I haue saide) ought to haue no place, nor once to be suffered in the Church of God.

Moreouer, it is not to be taken of all men, because it shall alwayes be extreame wickednesse to take vsurie of a poore man. This is the opinion of that man, who of all other giueth most lybertie, and is thought to bee most fauourable in this cause. As for him that liueth vppon vsurie, as the husbandman doeth vppon his husbandrie, his iudgement is that he ought to be thrust out of the societie of men. Thus muche for his iudgement, whome some Vsurers in this matter pretende to builde vppon. We see in this commaundement, what hedges and fences the Lorde hath made for the safetie of our goodes, to reserue the proprietie and benefite thereof vnto our selues: and to keepe vs also from witnessing any want of loue, by breaking in vpon anye other mens goodes, vnlawfully. This want of loue, witnessed by euill dealinge with our neighboures goodes, was likewise prouided for by lawes made for their faithfull dealing, that had anye thing giuen them to keep. We read in Exodus, that if a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the theefe be founde, hee shall pay the double: if the theefe be not founde, then the master of the house must be brought vnto the Iudges to sweare, whether he hath put his hande vnto his neighbours good to defraude him of it, or no: not beinge acquited of that suspicion, before hee shall haue purged himselfe by an othe. If a man shall deliuer vnto his neighbour to keepe, Asse, Oxe, or Sheepe, or anye beast, and it die, or be hurt, or taken away by enemies, and no man see it, the owner (hearing him testifie

The law for thinges that are deliuered vnto vs to keepe them. If goods being deliuered anymā to keep shall decay, be hurt stolē or torne in peeces by rauenous beasts the keper is to purge himselfe by an oth, that there hath ben no fraud nor deceit vsed of his part to procure the death, hurt, or taking away of those goodes by enimies: if

tifie by an othe, that there was no deceipt of his part in the matter) muſt holde himſelfe contented therewith: but if it were ſtoln from him to whom it was giuen to keepe, he muſt make reſtitution to the owner therof, becauſe therin appeared his negligence. If it were torne in peeces (which might be, notwithſtanding his diligence were neuer ſo good) he muſt bring ſome part of it, and ſhew that it was deuoured, and in ſo doing he is not bound to make it good, as appeareth in Exodus. Theſe teſtimonies are here brought in, to teſtifie how careful the Lord is of faithful and louing dealing with our neighbours in their goodes, and to let vs ſee and vnderſtand that we are not ſo free from duties in that behalfe, as commonly we are woont to eſteeme our ſelues to be: but that we ſtand bound before the Lord, to leaue recordes behind vs of our louing affection towards them, whenſoeuer by any occaſion we ſhal haue to deale with their goodes. What naturall man can be perſuaded, that there is any conſcience binding to reſtore goodes that were put in truſt vnto him, if they ſhould be ſtolne? What naturall man would not fret and fume at this, that when his neighbour maketh requeſt vnto him to keepe it, he ſhould notwithſtanding be bound to anſwer it, if it were ſtolne, or be troubled for his good wil, to purge himſelfe before a magiſtrate by an oth, that there was no vnlawfull dealing on his parte with thoſe goodes? Would not fleſhe and bloud ſtorme at this, as an vnfaithfull and vniuſt thing? But the iuſt Lord, by theſe laws letteth vs ſee, that we ſtand more bound vnto louing dealing with our neighbors in their goods, then our corrupt nature wold willingly yeelde vnto. And thoſe lawes are good glaſſes for vs

they bee ſtolne from him he muſt make reſtitution becauſe therin appeared his negligence: if they bee torne in peeces by rauenous beaſts, he muſt bring ſome part of the to declare that they were deuoured, which things declareth how greatly wee ſtand charged not to bewray any want of loue toward our neighboures by vnfaithfull dealing with their goodes. The fawe of God for him through whoſe negligéce his neighbour ſuffereth any loſſe or damage in his goods.

thus farre to looke into them, that we may learne that we are bound to shew more fidelitie and loue towards our neighbours in their goodes, then our corrupt nature can be brought with any good will to acknowledge. The negligence, wherby an other man suffered losse or damage in his goods, was accounted as a kind of deceipt and iniurie before the Lorde: and he was bound to make it good, through whose negligence it did perish. According as it is written in Exodus: *When a man shall open a well, or digge a pit, and couer it not, and an oxe or an asse fall therein, the owner of the pit shall make it good, and giue money to the owner thereof, but the dead beast shall be his.* What shall we then thinke of them that of deliberate purpose, wittingly and willingly shall bring damage or losse to their neighbour? When careless negligence (not being ioyned with any purpose to hurt or impouerish) is bound to make good the hurt & damage of his negligence. And yet nothing is so common now a dayes (euen among Christians and Gospellers) as vpon the least greef or displeasure conceiued, to force a man to spend his monie and goodes in suite of Lawe. These men are farre from fearing the punishment of negligence, while their deliberate purpose (without any lawfull cause) to impaire his wealth, is accounted as no fault with them, no, not halfe the price of their displeasure, be it neuer so vniustly or without cause conceiued. We haue heard how carefull ẏ Lord is to make safe passage for our goodes, whether they come within the coastes of the borrower, receiuer, or careless passinger. The same care hath he also of them, when they must passe by the buyer or seller. For euen the buyers and sellers haue charge to deale well with them,

Our negligence whereby any neighbour sustereth losse or damage in his goods is forbidden in this commandement as being voyde of that loue and diligẽt regard which alwaies is found in him that loueth, toward the thing loued of him, lest it should be hurt or hindred by him. Exod. 21, 33.

The law of God for buying and selling. Leuit. 26. 14. 15. 16. 17.

In buying and selling we stande bound to witnes our loue toward our neighbour,,

them, that there appeare not lacke of loue towardes the owners in their doings and dealings with their goods. And therefore our owne greedie affection must not make the market, nor set the price vpon the things that are to be solde: but the worthinesse of the thing it selfe that is to be bought or solde, and the benefite that it is likely to yeelde to him that shall inioye it must strike the stroke. A lawe was giuen vnto the people of Israel for fidelitie and faithfull dealing in buying & selling, as appeareth in Leuiticus: *When thou sellest ought to thy neighbour, or buyest at thy neighbours hande, ye shall not deceiue one another, but according to the number of yeares after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeares of the reuenewes hee shall sell vnto thee: according to the multitude of yeares thou shalt increase the price thereof, and according to the fewnesse of yeares thou shalt abate the price of it: for the number of fruites doeth he sell vnto thee. Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God, for I am the Lorde your GOD.*

& to take more or lesse as it is likely by the estimation of our commoditie as the value & rate of it shall be at that time when we vtter it, that our neighbour with whom we deale shalbe no more or lesse benefited thereby.

These are the very wordes of the text. At the yeare of *Iubile* euery man returned againe to his landes and possessions that he had solde and made away. Therefore as that yeare was further off or neerer, so they bought or solde things deare or better cheape. And the reason and equitie of this lawe is added: for (sayeth the holie Ghoste) the number of fruites doeth he sell vnto thee, and those canst thou not haue after the yeare of *Iubile*, and therefore if he should sell otherwise then after that rate, he should take in some money of thee, not giuing any thing out for it: for the number of fruites doeth he sell vnto thee. As if he should say, He hath not right to take, but in regarde

of that fruite and commoditie that doeth come vnto thee, by that which he doth sell thee. For he maketh this the reason (why he must abate according to the neere approching of *Iubile*,) because the other after that time, could receiue no benefit of that which he bought: as if it were an vndoubted trueth, that there must be some equalitie of mutuall benefite betweene the buyer and the seller, that a man may not take money for nothing of his neighbor, but must giue him a peny worth for his peny. The yere of *Iubile* is gone, with other the like lawes made for the gouernment of that people: but the reason and equitie of this lawe standeth, and bindeth vs to haue conscience in our buying and selling, and not to let our couetous affection set the price vpon that we haue to sell. Out of the equitie of this lawe, which yet remaineth, (being the equitie of that GOD, which cannot be contrarie to himself) it appeareth that the seller must in selling, looke what commoditie and benefite it is likely that the buyer shall inioye by that which he selleth vnto him, making coniecture thereof, according vnto the vsual rate of those wares as they go at that time: and to increase or abate the price of his wares, or that he hath to sell whatsoeuer accordingly. For they must buy and sell according as the yeare of *Iubile* (which beeing once come, they might no longer inioy it) was sooner or later, increasing the price, if it were longer to that yeare, because the buyers commoditie should increase: and abating the price, if the time were shorter, because the buyers commoditie must be so much the lesse. By the equitie and reason of this lawe, we may learne two rules, which will teache vs to discerne well of true buying and selling, and learne vs

to buy and ſell in the feare of God, and with a good conſcience. The firſt is, that our couetous affection muſt not ſet the price of that we vtter. For here we ſee he muſt haue an eye to that time, when the others commoditie muſt ceaſe, and take his rule from thence: ſo that he is ſent from himſelfe in making of the price, and muſt looke at an other. This is the firſt rule giuen vs to buy and ſell by, and is drawen from the equitie of this Lawe, which is the equitie of our God. A maruelous good rule, ſauouring of loue to our neighbour, and bridling ſelf loue, which without regarde of others, looketh to it ſelfe alone. If this rule were obſerued, then ſhould theſe ſpeeches ceaſſe in Chriſtian mouthes, and not be heard, I may and wil ſell thus, becauſe I haue had loſſes heretofore: or I will ſell as I cā get for my wares howſoeuer, becauſe I may haue loſſes hereafter, and this muſt help to beare when ẏ commeth: As if we had commiſsion from the Lorde, to take vp vpon the buyer out ſhipwracks, or the recompenſe of our loſſes whatſoeuer: or as if we had authoritie, to lay thoſe ſtrokes vpon his ſhoulders, that ſhould firſt deale with vs, which we haue iuſtly borne from the hand of the Lorde. It were very requiſite, if any do ſo, that his commiſsion were ſeene why he ſhould ſo doe. For ſure it is, the Lorde giueth not out any ſuch large commiſſion, as by vertue whereof any may challenge a recompenſe in an other mans goods, when ſoeuer the Lord for iuſt cauſes hath thought it good to diminiſh his. The ſecond rule is, that in buying & ſelling, we driue the commodities giuen and receiued, as neere equalitie as poſsibly we can: that ſo farre foorth as we can gather (by the preſent value, rate, and account

that

that is made of those thinges exchaunged) there be equall commodities comming to both the parties by that exchange, and that neither partie be a deceiuer, or oppressor of his brother: for such hath the Lord threatened that he will be reuenged of. Therefore this reason is giuen (why he must take lesse if the time be neerer, when the buyer shall forgo his commoditie:) for (saith the text) Thou sellest him the fruits, & ỹ fruits he can no longer inioy, as if he shold say: He can no more haue the cõmoditie of that which he bought of thee, & therefore must thy price be abated accordingly, that there may be mutual benefit, and neither part be found oppressing another. For thou art not licenced to take any peny from thy brother for nothing. Thou must (as nigh as thou canst discerne) giue him as good as ỹ takest. Thou art bound to giue him a peniworth for his peny, and a peny for his penyworth. Thou maist not do that to him, which thou woldest be loth that he should do to thee. Thou wouldest not that he should take any commoditie from thee, vnlesse he gaue thee the worth of it againe.

I peaceiue the time passeth, and I haue muche yet to speake of this matter: I wil therefore here make an end, reseruing the rest vntill ỹ next day. Now let vs cal vpon our heauenly father in the name of his sonne, that we may witnesse the loue whiche we beare vnto our brethren, by all faithful and louing dealing with their goods, &c.

The ix. Lecture continued vpon the 15. verse.

We

WE learned the laſt day, that a man might not take any commoditie from another, vnleſſe he gaue him ỹ worth of it againe. This rule ſaith ſore to the vſual buyings and ſellinges of theſe dayes, when commonly all men regarde themſelues alone, to make the moſte they can of their commodities, without any regarde had what his commoditie is like to be that dealeth with them, by that which he receiueth from them. Yet it is no other rule, but that common one whiche we haue receiued by the light of nature, that we may not do that vnto another we would not haue done vnto our ſelues. And who (I pray you) would haue the worſe at an other mans hand? Who wold haue willingly leſſe giuẽ him, then he had deliuered vnto an other? Or who could bear, ỹ an other man ſhould haue no regard how wel or il he had dealt with him? Thẽ may we not do ſo vnto others. We muſt therfore think, ỹ whẽ we come to buying and ſelling, we come to witnes our loue towards our neighbor by our wel deling with him in his goods, & to leaue ſome teſtimony of the feare of God, and a good conſcience behind vs. We come to make trial of our faith to God, that we depend vpõ his bleſſing of our prouiſion to liue well and happily, in as much as we followe the rule of loue and vpright dealing, which he hath left vs, and not the deſire of our owne rauenous affection. But in very deede, if a man ſhold look into the dealings that now are common in the world in al buyings, ſellings & exchanges, he muſt be forced to confeſſe, ỹ men come to buying & ſelling, as it were to ỹ razing & ſpoyling of ſome enimies citie or holde, where euerie man katcheth, ſnatcheth, and car-

carrieth away, whatsoeuer he can come by: and he is thought the best that carrieth away the most: his bootie is taken to be the warmest, that hath made ỹ moste naked in the streetes: he commeth home the merriest, that hath caused the most weeping and wayling, sighing and sobbing, to vtter the heauinesse of their heart. Yet in all this oppression, euerie such offender persuadeth him selfe, that he is not out of charitie with his neighbour, but that he loueth him entirely, and sheweth it well ynough: for he giueth him good wordes in buying and selling, and he intendeth no hurt vnto his person. But the holie Ghoste will bring vs to another triall of our loue, he will not be bound to that alone: & therfore doth send vs to see how louing we are, by our louing and friendly dealing with him in his goodes:

Rom. 13. 8. 9. Therefore doth the Apostle say very well to the Romanes, that this commandement, *Thou shalt not steale*, is as the rest, fulfilled no otherwise then by loue. These oppressions therfore, these fraudes and deceipts, to pull another mans goods into their hands that are so rife euery where, do no lesse declare their want of loue (by ỹ testimonie of the Apostle) then do murthers, slaughters, and bloudshed.

Now to come to the matter more particularly, by this rule is condemned al vttering of naughtie & counterfaite coyne or ware. For how can there be equality of commodities, where the one is not commodious or profitable at all: Secondly, here is condemned all that vttering of money or wares (though good in themselues) which haue some thinges closely ioyned with them, to vtter them withall, and to increase their price aboue that which they are worth: and without those addi-

additions, do vsually go for: which thinges are no cō-
modities nor marchādize at al of thēselues, neither wil
they alwayes abide with the vse of the thinges: and
departing, they can not but bring losse vnto him that
must haue the vse of them, and leaue him (as we say)
in the lashe. In this number are all those, that sell their
commodities whatsoeuer, dearer then otherwise they
are solde for in those times, because they giue day with
them, & longer time before they be paide, taking mo-
ney for time, & making it to increase, and adde to the
value of their commodities. First vnderstand, that time
is no merchandize. For who dare be so bolde as to say
that he hath brought time into the market to sell? Or
who hath giuen thee leaue to sell dayes and monethes?
There must also be equalitie of commodities. The
man hath giuen out for time, but when he commeth
to the vsing or wearing of that thing, he findeth no be-
nefite by reason of that time, which he hath paide for.
Indeed if a coate or cloake cloath solde dearer for time,
would be longer time in wearing then another coate
of the same or like piece solde for present money, there
were some reason in it, because the buyer should haue
the same commoditie of time in the vsing of it, that ỹ
other had in the sale of it. Or if the corne solde dearer
for time, would feede a mans familie longer then so
much bought for ready money, there were something
to be saide for it. And if it be answered, that he who Ob:
receiueth it of vs maketh a commoditie of time as we
do, for he selleth it thereafter, the matter is not yet an- Sol:
swered, vnlesse it be first proued, that thou maist law-
fully take money for that, which though peraduenture
one do not lose by, (through his as vniust dealing as

thine art sure an other cānot but smart of it. For it cō-meth so much the dearer to him that must vse it, who reapeth no cōmoditie for time, but rather losse & hinderance, notwithstanding it hath increased thy gaine. And who hath giuen thee leaue to take some thing the more for thy commoditie, in consideration of that, which wil be gone, when thy commodities shal come to be taken commoditie of, and to be put to the vse, for the which they were bought and sold, that is, to occupie, spende or vse them as their nature doeth require? There is no equalitie in that exchaunge, when a man must giue out something for that, which hee is neuer a whit the more, but rather so much the lesse, benefited by, whensoeuer it shall be put vnto that vse for the which it was made, and in respect whereof we do take monie for it. For we haue no authoritie to take mony for it, but in respect of that commoditie which it will yeelde; when it shall bee put to that vse and ende, which the nature of the thing requireth. Moreouer, if there be any thing of good report, we Christians must seeke after it: and surely it can purchase no commendation of brotherly dealing and good speech that way, when our dealinges shall be harder, then the vsual dealinges of those times are, euen among those men that haue no other thing to get their liuing by, beside the commoditie and profite that commeth vnto them by that their trade. Hereunto may be added, that it is often preiudicial to the reasonable sale of that man, who must sell his wares for present monie, his necessitie so constraining him. The like is to be said of other things which (notwithstanding they be good and sufficiente for the most part thereof,) yet haue something mingled

Philip. 4 8.

among

among to increase the quantitie, and so the price: which in the vse thereof, bringing no benefite, but hurte, hinderance, and deceit vnto him that occupieth the same. One example may bee, When clothes are stretched fiue, sixe, or seuen yeardes in a cloath, aboue that which the cloath doth of necessitie require. It is well known vnto the seller, who taketh monie for the same, that all of them will shrinke in againe, so soone as euer they shall bee wet, and that the wearer shall haue no good by them. And how thē can these men take mony for nothing? they cannot be priuileged to take in some parte of monie for ẏ, which hath no peece of cōmoditie in it, whē it shal come to ẏ triall and vse that should be of it. Ther is no equalitie, to take a cōmoditie for ẏ, which in his handes or house if it lie by him, will vanish into nothing. It is no otherwise, then if some iugler had closed in our fist, (as we thought) some peece of coine, but whē we open our hand, ther is no such thing to be found there. As for their desire to haue it so whiche doe buy it of vs, that cannot maintaine any thing in vs, not lawfull of it selfe. For no mans appetite can warrant our wrong dealing in deceitfull wares. If the cōmodity which we do vtter be neither altogither, nor yet in part deceitfull, but wholy good and sufficient, yet if we shall ouersell it, we trespasse against this rule of equitie and reason, which forbiddeth the commoditie of one, to arise of the losse of an other, & laboureth for equall cōmoditie in exchaung, as nigh as may be. Neither can we be truely intituled vnto anye other their commoditie, but by departing from some other thing of ours vnto them againe as commodious as ẏ is, and the same, either in weight, measure, or value.

Those men therefore that in buying and selling do alwayes lay in waite for them, who for some one necessitie or other, must necessarily vtter their commoditie thinking to make a pray for their necessitie, & to make the price after their owne lust and desire, are not simple theeues: (for it killeth not to make it theft, whether it be much or little that we take from another, which we haue no right vnto: neither yet whether it be done vnder some colour, or without any shew of right: (but also this kind of dealing hath in it a spice and smacke of crueltie and murther: because it is toward those men whose necessitie (if there were any Christian bowels in vs) were rather to be pitied as it already is, then further to be increased by vs: as if their affliction were not yet ynough to be vnder our feete, vnlesse we trample vpon them, and did our good will that they might neuer arise againe. It is no more lawfull, to leaue testimonie that there is want of loue towardes our neighbour by our dealing with his goods in buying and selling, then it is in our borrowing, keeping, or lending, as was before declared. For the Lord hath forbidden vs to shew any lack of loue towards our neighbour. And for triall of our obedience herein, he followeth our footing to the gate of his goods, as well as to the doore of his person: to espie, whether we returne from thence both mercifull and helpefull, or cruel and hurtfull. For thus doth he trace vs and trie out our harts toward our brethren, leading vs to see ẏ secrets of it, by the outgoings ẏ it hath to the things ẏ be especially necessarie & cõmodious for thẽ, & also best beloued & moste deare vnto them. As the Lord hath bound the borrower, lender, keper, buier, or seller, to good abearing toward our goods,

The law for him that findeth any thing of his neighbours.

goodes, so hath he granted the peace for him, that shall find any thing of ours. (No exception admitted to the contrarie, no not in the finding of the goods of his enimie.) For the man ỹ shal finde his enimies oxe or asse going astray, is charged to bring him againe. And if he shal see his enimies oxe or asse lying vnder his burthē, he must help him vp with it, according as it is written in Exodus. He is also charged with all the lost things of his brothers that he shal find, to restore them againe. And if he knowe not whose oxe, or sheepe they be that he findeth going astray, they must remaine with him at his house, vntill his brother seeke after them. If any man should deale deceiptfully (and therfore vncharitably) with his neighbours goods, thē were they boūd to restore that whatsoeuer it were, which their cōscience did charge thē withal, adding ỹ fift part more thervnto, and giuing it vnto him ỹ was so wronged, iniuried, or deceiued by thē, ỹ same day which they should offer for that their trespasse to the Lorde: so ỹ the Lord would not be appeased, vntil their brethrē were satisfied. Thus must they do, when their conscience should pricke thē in any thing, according as it is written in Leuit. The wrongs that are there set downe to be restored againe, are, *To denie his neighbour that which was taken him to keep, or that which was put to him of trust: oppressiō, either by fraud or violence: finding that which was lost, & denying it: & what soeuer one hath hindered his neighbour in, by a false othe.*

If we finde our enimies oxe or asse going astray, we are charged to bring them home againe; & if we see him lie vnder his burden, we are charged to lift him vppe with it. Exod. 23. 4. 5.

All the lost thinges of our brethren are to be restored if we shall finde them, if wee shall not knowe whose oxen or sheepe they be that goe astray they must remain with vs at our house, vntil the owner seeke after them. Deut. 22. 3. Deut. 22. 2. Leui. 6. 1.

These things are expressely set downe in that place, to be restored in the whole, and the fift parte thereof added thervnto, at the summon of their conscince whensoeuer. It appeareth in the booke of Numbers, that the offenders in this part, must pay this damage

The wrongs that we haue done are to be restored whether we shall haue denied that which

vnto his nexte kinſeman, if he were dead whome thus they had wronged: neither was he ſo acquited, if he had no kinſman, but muſt giue it to the Lorde for the prieſtes vſe. If ſo bee it ſhall pleaſe the Lorde to cal any man, and let him ſee an vniuerſall oppreſsion and hard dealing in all his doinges, not greeuing him with the alone remembrance of one, or ſome fewe, then the counſell of Daniel is to be followed: to breake off his ſins by righteouſnes, & iniquities by mercie toward ỳ poore. That plentie of merciſull dealing may follow there, where there hath gone before great ſtore and plentie of the contrarie. *Is not this the faſting*, (ſayeth the Prophet Iſaie) *that I haue choſen, to looſe the bandes of wickednes, to take off the heauie burdens, and to let the oppreſſed go free, and that ye breake euerie yoke? Is it not to deale thy bread to the hungry, and that thou bring the poore that wander vnto thine houſe? When thou ſeeſt the naked, that thou couer him? &c.* Thus muſt he not onely leaue oppreſsing, but alſo take vp merciful dealing with the needie. We ſee how by this which hitherto hath beene ſaid, the Lord hath fenced our neighbour his goodes, and howe contrarie it is to the loue of our neighbour, to hurt or hinder him any way in them, and how agreeable to the will of the Lorde, that we ſhould be meanes that he might inioy the commodities thereof.

was taken vs to keep, or oppreſſed any other by fraud or violence either foũd that which was loſte and denied it, either hindred our neighbours in any thing by a falſe oth, and the fifte part thereof alſo is to be giuen vnto him whom we haue defrauded by any of theſe meanes. Num. 5. 8 Dan. 4. 24. If our conſcience ſhall accuſe vs ỳ vniuerſally in all our doings there hath bene greate vnrighteouſnes then it is required that plenty of merciſull almes ſhould followe where there hath gone before great abound ance of the contrarie fruite. Iſaie. 58. 6, 7.

Therefore was there a lawe among the children of Iſrael made, to ſhewe their loue towardes their neighbour, who had planted a vineyarde, but not taſted of the fruite thereof. Wherein it was prouided, that the officer ſhould make proclamation at their going to warfare againſt their enimies, that if ther were any who had not eaten of ỳ fruit of their labours, they

ſhould returne home & take comfort and vſe of their owne.

This law of loue might not be diſpenſed withal, no not in the heat and vrgent neceſſitie of warres. A notable teſtimonie to ſhewe howe well it liketh the Lorde, that men ſhoulde take comfort of their owne. As doeth the Lawe alſo, which was giuen in Deuteronomie of not remouing the lande marke, whiche they of olde time haue ſet. And therefore we are commaunded to ſhewe them this kindneſſe and loue, to reſerue vnto them the comforte of their commodities, without impairing of them, whenſoeuer wee ſhall either borrowe, keepe or finde any thing of theirs: or in buying and ſelling exchaunge with them. For wee pleaſe God and ſhew loue vnto them, whenſoeuer we ſhall deale truely with their goods: according as wee hearde before that, God maketh tryall of our heart toward our neighbours by our hands, as they are wont to deale with them in their commodities. Deut.19.14.

It is an vndoubted trueth therefore, that GOD is greatly pleaſed, when for obedience vnto him, wee deale thus faithfully and louingly with them in that which is theirs. It is a true fruite of loue, and faithfull obedience vnto this commaundement. And becauſe of that, whenſoeuer it is donne for obedience ſake vnto God, who doeth commande it: and of good will vnto thē who receiue the fruit of it, euen this fidelitie in his goods ẏ we borrow, find, or to be truſted withal, either elſe receiue by way of exchaung, in buying & ſelling: is a good worke in deedē, and an humble obedience to the charge of God giuen vs in this commandement.

There are two thinges, without the which we shal neuer be able to perfourme any acceptable obedience to God in this commandement.

A. The first is an assured faith in Gods promises, that he will prouide for vs thinges necessarie, as well for the bodie as the soule: and that he hath charged himselfe, as well with the care and prouision for the one as for the other. This faith (if it were true) wold consume many feares, and cares of our minde for worldly matters. So might we imploy our selues vpon the care of better thinges. This did the holie Ghoste knowe very well, and therefore meaning to cure couetousnesse, he maketh the plaister of faith, saying: *Let your conuersation be without couetousnesse, For he hath saide, I will not faile thee, nor forsake thee.* When our hearts shalbe fully perswaded, that the Lord will not leaue vs, nor forsake vs, we cānot be so greatly tormented with the care to liue and obteine necessarie thinges for vs: hauing so strong assurance for it, as is his promise, who hath made all thinges of nothing with his worde. And therefore in the former place exhorting them to conscience in buying and selling: he sendeth them to the couenant, saying: *I am thy God.* Which wordes (as we haue learned in the first commandement) conteine promises for all things needfull for this present life. If this be stedfastly beleeued, ẏ the Lord will not leaue vs, nor forsake vs, there will be no dout of euill dealings with ẏ goods of our neigbor: whether we buy or sell, borrow or keep ẏ things that be his. The second thing is to find a contented mind with that which we haue already. And therefore to stay in it, as in a rich portion, with greate thankfulnes of hart to our God for it, bearing our port

Heb. 13. 5.

and

and countenance in all our doings accordingly, without any exceeding whatsoeuer. For if once our affections shall ouerflowe the bankes of our owne condition, so that in minde we burne with the desire of a better, our doinges can neuer bee perswaded, that they must so neerely bee looked at, but that they may borrow a litle of conscience & equitie, to make the prouision according as their desire directeth. This doeth the Apostle confirme in plaine speeche to Timothie. Where after perswasion to be content with that wee haue, (because the gaine of godlinesse is great) hee telleth vs plainely, that they who will be riche, fall into many temptations, snares, and many noysome lustes. This is the daunger of them, that are fallen so farre into friendshippe and loue with a better estate, that they will be riche. This being once set downe and determined, not onely conscience is constrained to depart, but also thankfulnesse to God for our present estate doeth in like maner forsake vs.

1 Timo. 6. 9.

If we shall examine our selues in our buying, selling, borowing, lending, and negligẽce, wherby our neighbor hath suffered any harme, we shall soone see what need we haue to betake vs vnto Christ his mercy, which being truly felt, we can not but giue our selues carefully to the witnessing of our loue toward our neighbours by faithful and louing dealing with them in their goods.

Let vs learne by this commaundement to knowe out corrupt inclination towarde the goodes of our neighbours, and so to viewe our deceipts that haue ben in vs at any time, either in buying or selling, borrowing or keeping any thing of theirs, together with our corrupt inclination thereunto, that the remedie of redemption (brought vs by Iesus Christ) may truely be taken hold of: and that we being made comfortable in his mercie, may with courage go about the obedience of his will in this commandement: so that still we may be more and more freed of all maner of deceit, & more and more inabled to glorifie him, in all louing & faithfull dealing with the goods of others.

Which that it may be perfourmed, let vs call vpon our heauenly father in ẏ name of his sonne, ẏ it would please him in the multitude of his mercie, to hold vs vp by the hope of his promises, that we standing assured of his helpe, may not be drawne by any necessitie, to doe contrarie to his blessed will: and also that we hauing a contented minde, may not be tormented with the hungrie desire of a better estate, which being once entred, vniust dealing cannot long be kept out.

The tenth Lecture vpon the sixteenth verse.

16 *Thou shalt not beare false witnesse, &c.*

THis commaundement taketh care for the good name, credite, honour and estimation of our brethren, that we shoulde not bring any blotte or blemishe vnto that, but by loue maintaine and vpholde it. For herein the Lord will haue tryall of our loue towardes them, as well as in their bodie and goodes. And therefore he chargeth vs no lesse herein with dutie, then before he hath done in other things that are deare and precious vnto them. Neither is there any lesse cause why we should stande charged towarde his credite and good name, then towardes his goodes. For as the holy ghost witnesseth in the Prouerbes: *A good name is to be chosen aboue great riches, and louing fauour is aboue siluer, and aboue golde*. This must cause vs to become carefull, least we shoulde annoye him, in so great a benefite and treasure of his, as credite and good name is by good right accounted of

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by the holy ghoſte. The tongue therefore is heere inioyned not to caſt foorth, by want of loue, anye ſuche ſpeeche as might leaue behinde it the ſtaine and foyle of infamie and reproche vppon his neighbour. That the hurte and annoyaunce of the tongue may rightly be conſidered vppon, it ſhalbe good to proceede to the daunger and dammage of it particularly. The firſt is, when in open place of iuſtice & iudgement, any man ſhall of mallice and euill will, teſtifie or depoſe that which is vntrue againſt his neighbour. Which howe heynous a thing it is before God, may appeare by the puniſhment, that the Lorde did appoint for the tranſgreſſours herein: which was to haue the ſame puniſhment, that he ſhould haue had whome they did falſely accuſe, if the accuſation had bene proued true. As it is written in Deuteronomie: *And the iudges ſhall make diligent inquiſition: and if the witneſſe be founde falſe, &c. then ſhall ye doe vnto him as hee had thought to doe vnto his brother: ſo thou ſhalt take euill away foorth of the middeſt of thee: and the reſt ſhall heare this and feare, and ſhall henceforth committe no more anye ſuche wickedneſſe among you. Therefore thine eye ſhall haue no compaſſion, but life for life, eye for eye, tooth for tooth, hande for hande, foote for foote.*

It is forbidden in this commandement in open place of iuſtice and iudgement to iuſtifie an vntrueth againſt our neighbour, which thing doeth ſo greatly diſpleaſe the Lord, as if we ſhould haue done the thing it ſelfe, which we doe falſely accuſe an other of. Deut. 19. 18. 19.

The falſe witneſſe therefore in the iudgemente of God is as great an offender, as if hee had done that in deede him ſelfe, which vntruely he doeth charge an other withall. And therefore muſt he reckon with the Lorde, for committing that ſinne him ſelfe (how heynous ſo euer it ſhall bee) that by his teſtimonie and ſpeeche, an other is wrongfully blamed for. As for example: If he ſhall wrongfully accuſe a man of murther, hee is in the ſame faulte before GOD, as if hee

ſhould

shoulde haue cut any mans throat. For false witnes maketh them doers of that, which vntruly by words they put vpon others.

Deut. 19. 15. And because of the daunger that might grow herein, the Iudges were charged not to receiue the testimonie of one alone against his neighbour: but at the least two shoulde testifie in euery matter, before any iudgement should goe against the man. For when the testimonie of two or three is thoroughly examined, the falshood (if there be any) may sone be foūd out, which might haue better couert vnder one mans testimonie alone. This may teach vs, how carefull the Lorde is to preserue the credite of man, from the malice, hatred, & venome of a false witnesse.

The Lord also hath charged the Iudge most strictly, that hee hurt not the right and cause of anye man with his tongue and sentence: so carefull is the Lorde to keepe vs harmelesse from this member, that is so tickle vnto euill. Therefore Iudges, and those that be in place of iustice, are charged in Exodus not to ouerthrowe the right of the poore in his suite: but to keepe them farre from a false matter, eyther to pronounce it, or to admitte of it, because (as it is there saide) the Lorde will not iustifie a wicked man. They are forbidden there to receiue gyftes, because those will blinde the eyes of the wise. These are the charges that are giuen vnto them that sitte in place of iustice. For the Lorde meaning to make an harborowe against all the winde and weather of an euill tongue, woulde neuer leaue that parte vncouered, where the weather were like to bring the greatest daunger. And if the Lorde so mislike false witnesse, that he woulde

Exod. 23. 6. 7.

haue no place to be a ſanctuarie for it, he can neuer abide that wrong to be offered vnto him, that his owne ſacred ſeate of iuſtice ſhould become the throne thereof. It is no ſmall matter before the Lorde, to dare defile his ſeate with a falſe ſentence.

And notwithſtanding it ſeeme no great matter to pronounce a falſe ſentence, & to beare out an euil man or an euill matter, yet is it amongeſt the euills of the tongue the greateſt to ouerthrowe the right of the righteous, and to iuſtifie the wicked. And ſo much the more, becauſe that throne of the Lorde, and place of iuſtice and execution for the wicked, is by that means made a denne of theeues and wickedneſſe. Can there be a more monſtrous ſinne then this of the tongue, to adiudge him the garlande and crowne of a cleare and iuſt man, who hath deſerued the hyre and puniſhment of reproch euen from the ſeate of the Lord? And whithe more is, to make the Lord to put the crowne vpon the heade of the wicked, and the haulter about the necke of a iuſt man, while ſitting in his place and ſeate as it were in his name and for him, they doe it, iuſtifying by their ſentence a wicked man or wicked matter, whome the Lorde abhorreth: and condemning ỹ iuſt, whome he approueth? The Lorde doeth threaten them, that ſitting in place of iuſtice and iudgement, doe boulſter euill men and euil matters, with thoſe puniſhmentes (and that in this life,) that of all others they do moſte miſlike: euen to be in contempt, reproche, and inwarde miſliking of the people, according as wee are taught by the holie ghoſt in the Prouerbes: *It is not good to haue reſpect of any perſon iniudgement. He that ſaith to the wicked, thou art righteous, him ſhall the people curſe, and the mul-* Prou. 14. 23.

multitude shall abhorre him: but to them that rebuke him shall be fauour, and vppon them shall come the blessing of goodnesse.

It is feared least if men shoulde set them selues in that place against euill men and euil causes, it were the way to make them subiect to displeasure & losse of fauour with many, without any gaine of good report: but the holy ghost saith in that place, that the blessing of good liking shalbe vppon suche: where as the other, labouring (by vpholding euil matters) eyther to keep friendshippe, or otherwise to make all stande in awe of their displeasure, and so to speake of their great authoritie with admiration of it, shall finde the contrarie: euen the secret misliking of all, how soeuer for a time feare may keepe it in, that outwardly there be no exclamation and outcrye against it. In the worde of God, not onely those are charged with this sinne of false witnesse, that first set on foote and erecte a false tale to the discredite of their neighbour, but those also, that by their approouing of it, and eares willingly opened vnto it, doe vpholde the same. For notwithstanding it were set vp, yet must it of necessitie fall downe againe, if it should finde none that would by the receiuing and approouinge thereof, vnderproppe it, and as it were lende their shoulders vnto it. Therefore it is sayde by the holy Ghoste in Exodus, *Thou shalt not receiue a false tale, neither shalt thou put thy hande with the wicked, to bee a false witnesse.*

It is a breach of this commandement to haue our eares open to such as are alwayes bringing tales and reports of other men their matters vnto vs, for the easie eare that friendly entertaineth such is ỳ which cherisheth the slaunderous tongue. Exod. 23.1.

It shall not excuse vs, that we were not the first authours of it, neither yet that manye as well as wee did beleeue it, but wee are taught to take heede howe we giue credite to report, euen strengthened with the approbation of many, (whereof notwithstanding we our

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ſelues haue no certaine knowledge) that wee be not ſo haſtie to giue ſentence in our heart, and much leſſe in place of iuſtice vſe our teſtimonie againſt any, vppon no ſufficient grounde, mooued onely by the ſpeeche and reports that runne abroad. We are taught neither to ioyne nor goe with the mightie to witneſſe a falſe matter for fauour or feare: neither yet vpon a kinde of fooliſhe pitie to honour the poore, and to ioyne with them in their vniuſt cauſe: ſo precious woulde the Lorde that the regarde of his trueth ſhoulde bee. It is not lawfull for vs to agree with any againſt God.

And as for the eaſie eare that ſo ſoone receiueth the ſlanderers reporte, the holy Ghoſte giueth the medicine for it in the Prouerbes: *As the North winde driueth away the raine, ſo doth an angrie countenaunce the ſlandering tongue.* It is the ouergood entertainment, that the ſlanderous tongue findeth, that cheriſheth it: for the heauie countenaunce driueth ſuche gueſtes cleane away. The ſcripture ſpeaketh of thoſe people, that they be as pedlers that go from houſe to houſe to vtter their wares, euen ſlanderous ſpeeche: the receiuer thereof muſt be as euill as the firſt brocher. For if wee had no receiuers, we ſhould haue no theeues. Thoſe men therfore that with friendly lookes and eares doe entertaine them that are euer bringing newes and reportes of others, are partakers with them of that euill, and of all the fruites and effects thereof. Prou. 25. 23.

We are to conſider that which oftentimes hath bene ſpoken before: that vnder one ſinne (as this bearing of falſe witneſſe) it is vſuall with the holy Scripture to conteine all that bee of any affinitie with it: ſo that all the fruites and venome of an hatefull and vn-

This commandement condemneth the of want of loue towarde their brethren, who do blaze abrode and publiſh vnto others the infirmities and offences

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of their brethrē and do not by priuate admonition labour to couer & to cure them.

louing tongue are heere forbidden. Those men that blaze abrode the infirmities and offences of their brethren, through want of loue offende against this commandement: which prouideth for all louing dealing with our brethren in their name and estimation. It is no excuse to saye, the matter is true that we vtter of them, when the trueth shall conuince vs: that we haue not proceeded therin by the rules of loue, which chargeth vs to couer their faultes, and by louing couering of them to cure them in deede, and to take out the blot and blemishe of them both before God and man. For the worde of God chargeth vs with a duetie of louing dealing, euen towardes suche as shall slippe into sinnes and offences: as it is written, that loue coūereth all trespasses: and that it is hatred that stirreth vp contention. And likewise wee reade, that he who coūereth a transgression, seeketh loue: but he that shall publishe suche a matter, separateth his cheefe friend. For it commeth so heauily vnto our heart, when that wee shall heare men that they haue no regard of vs in our infirmities, not sparing by inlarging of ỹ report to increase our miserie & infamie, that notwithstanding we haue moste tenderly loued such men aforesaid, yet shall we nowe no longer keepe that lyking and good opinion of them, while we doe not see them, as it were bearing a part of our griefe and sorrowe with vs, but rather increasing the same by their vnlouing dealing, in ỹ publishing of it. We haue good admonition to this purpose in ỹ prouerbes, where it is sayde: *That the discretion of a man deferreth his anger: and his glorie is to passe an offence.*

Pro. 10. 12. Pro. 17. 9.

Pro. 19. 11.

This passing by, is an vsuall speech, when we stand

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not vpon a thing to the vttermoſt, as thoſe that meane to beare with nothing, nor vſe any friendſhippe in the matter but with extremitie to ſtand vppon all thinges.

This couering of offences may ſeeme a verye pleaſant doctrine vnto the fleſh: for we are naturally bente one to ſooth vp another in ſinne, and no man to eſpie any fault, ſpecially in his friende and acquaintaunce: at the leaſt if we ſhall ſee it, yet we will not ſee it. But the holie Ghoſte is farre from the vpholding of anye ſuche kinde of paſſing by ſinnes and offences: for hee meaneth that couering of them by louing admonition and priuate exhortation, whiche in cauſing a man to be aſhamed of them, and to leaue them, blotteth out the memorie therof both before God & man. So doeth the Apoſtle Iames expounde this couering of ſinnes: *Brethren if any of you haue erred from the trueth and ſome man haue conuerted him, let him know that he whiche hath conuerted the ſinner from going aſtraye out of his way, ſhall ſaue a ſoule from death, and ſhal hide a multitude of ſinnes.* Iam. 5. 19. & 20.

To this doeth our Sauiour Chriſte exhorte vs in Matthewe, affirming that if hee which hath offended ſhall heare our admonition, and be ordered by it, we haue wonne our brother. That place is worth the diligent noting: for after that he hath ſpoken of his care for the loſte ſheepe, that leaueth ninetie and nine, to ſeeke that one which was loſt, declaring alſo the ioye that he conceiueth after the finding of this one: forthwith hee maketh mention of ſeeking vp thoſe of our brethren who haue fallen into ſinne or iniquitie, and therefore offended vs: charging vs with the ſeeking vp of them by brotherly admonition, according as it is Mat. 18. 15.

Leui.19.17. there plainely set forth, as also in Leuiticus. By these testimonies it is apparent, that louing and friendly admonition is the way to hinder sinne, and that dissembling it, & not admonishing our brethren, is the hatred of them, and the procuring of the blasing abroade of y euill, because wee knowe that the Lorde will not suffer sinne vnpunished, but by punishing it, will vtter and declare it. Wee therefore in dissembling it, while that wee shall not admonishe them to leaue it and so to haue it hid in the mercies of GOD, may truely be saide to hate them, and also to bee in the same offence and faulte of publishers and blazers abroade of their sinne in as much as through our negligence, the Lorde is forced to bring it to light, that so it may be cured. So that we must bee farre from this hatred toward them, nay, we must so loue their credit, least they shoulde be put to some open punishment & shame for their sinnes, as that the verie good affection that we beare vnto thē, and griefe to haue them made a publike example of reproch, moue vs by way of exhortation to preuent the publishing of it by some blast of sore punishing from the Lorde. Wherein as we are to deale plainely, so must we also deale in the spirite of meekenesse and mildnes, according as wee are willed in the Epistle to the Galathians. *Brethren, if anye*

Gal.6.1. *man be fallen by occasion into any fault, ye which are spirituall restore such one with the spirite of meekenes, considering thy selfe least thou also be tempted.*

As the faintnesse and want of loue whiche leaueth a man in his sinne, is iustly reproued: so that blustering heate that of a medicine in like manner maketh a poyson, is no lesse to be reproued of wante of loue to-

wardes

wardes the good name and eſtimation of our brother. For ther is no man that can eaſily grow into any good liking of thoſe men, in whome he perceiueth there is no affection towardes him: neither yet can they digeſt ſharpe medicines, thoughe otherwiſe neuer ſo wholeſome, if there ſhal bee no ſugar to make it ſweet withall. We muſt therefore take heede leaſt the medicine become vnprofitable by our vnſkilful handling of it, and ſo wee become no couerers of ſinne, but rather by dealing ſo rudely make him caſt off all care of goodnes, letting the raines goe to all libertie of life with the vngodly, while he ſeeth him ſelfe to hardly dealte with, and the godly to haue caſt off all hope & care of him. This is the cauſe why the Apoſtle in the Epiſtle to the Theſſ. willing them to admoniſhe theſe as brethren, who for their euil conuerſation did iuſtly ſtande excommunicate: *Haue no familiar companie with him* (ſaith the Apoſtle,) *that hee maye be aſhamed, yet accounte him not as an enemie, but admoniſhe him as a brother*. The nature of man is eaſily caried to offende in this parte, euen to ſeeme to come into ſome opinion of holineſſe, by counting all others as prophane, and reprouing them, in ſuch a bluſtering maner, as carrieth with it no ſignification at all of louing affection towardes them. We are therefore diligently to obſerue, that our heartes witnes vnto our ſelues, ẏ care we haue by our admonitiõ to haue thẽ reclaimed from thoſe ſinnes: and then that wee conſider, what manner of dealinge they are moſte like to profite by that notwithſtandinge, wee maye deale with ſome more roundly then with others, yet euen thoſe that maye ſee them ſelues not diſpyſed of

2. Theſſ. 6. 15.

vs, nor yet altogether despaired of, that they shoulde be in a manner caused to fall into the acquaintaunce and fellowship of the vngodly: and least of all that they shoulde onely see our afflictions eased vppon them, without further care of their good. If there be good affection towarde them in deede, we shall easily auoide both the extremes, that neither we ceasse to admonish them at all, neither yet in admonishing bee ouer bitter towardes them. It is sure that loue will moderate both: hauing no other ende in reprouing and opening the euill, but to keepe him from persisting in it. In the handeling also of the matter, this louing affection will direct him, to consult what manner of dealing is likely to doe most good, (for all men are not able to beare a like,) that after consultation had, hee may proceede accordingly: alwayes remembring, that what sharpenesse so euer, either the thing it selfe, or the dispositiō of man shall require, yet it may appeare, that we seeke not to haue the man defamed, but the sinne cured.

If in this behalfe the matter shall bee cleare, both in our conscience, and the iudgement of those who are accustomed to weigh thinges by the wisedome of the worde, it skilleth not though those men holde them not contented, who woulde not haue sinne touched, in whose opinion the mildest proceeding against sinne that can be, is to boisterous.

To conclude this part, let vs bee well aduised that we speake not of the infirmities of our brethren, but with this affection and meaning, that eyther they may be reclaimed, or others feared from offēding in the like, while they learne the greate daunger thereof: and that there maye bee no wante of loue in vs towarde our bre-

brethren, that ſhall ſet our tongues a worke that way, without meaning of any good either towarde him or them that heare vs.

There is an other vice and miſcheefe of the tongue reproued in this commaundement: when the words or deedes of our neighbours are by the wante of this loue wroung either into a ſenſe plaine diuerſe frō their meaning, or elſe not ſo well interpreted as they might be taken, if they had found any indifferent iudge. It is an euill practice and miſchieuous, (notwithſtanding it be common at this day) to bringe a mans owne wordes againſt him, chaunged into an other ſenſe, purpoſe and meaning, then euer the man had in vttering of them. Which is not onely vſuall in wordes taken from the mouthe of the ſpeaker, but alſo in ſpeeches penned as plainely as may bee. For what is more vſuall with many, then to ſtand ſo vpon ſome one or few bare wordes of a ſtatute, bonde, or obligation, that the meaning of the ſame ſhall be cleane altered, & the true intent and purpoſe of the law maker, no longer ſought for? But as it did not acquite the Iewes of falſe witnes bearing againſt the Lord Ieſus, notwithſtanding they vſed ſome of his wordes, becauſe they had altered his meaning, (wringing his words to the building vp of the Temple of Ieruſalem within three dayes, which he meant of the Temple of his bodie:) no more ſhal it be able before God to diſcharge any man that he hath ſtood vpon ſome wordes of a ſtatute, or obligation: when his conſcience ſhal accuſe him that he hath ſwarued from the meaning and purpoſe thereof. As for the dealing of thoſe men who are accuſtomed to expounde thoſe thinges into a worſe parte, whiche

Mat. 26, 61. 62.

Wordes that are wrung into an other meaning thē the authour had, and expounding of thinges into the worſt parte which might haue a good meaning, if they had an indifferent iudge, are in this commandement forbiddē, as void of that loue that the Lord requireth of them toward their brethren.

might haue a good meaning if they were indifferently weighed, or for some infirmitie ioyned with a good action doe disgrace and discredite the whole, this cõmaundement must necessarily reproue them, when it condemneth (as we haue heard before) the careles blazing abroade of things altogether euill in themselues, charging vs with the couering of them by friendly & priuate admonition.

If thinges altogether euill, muste bee cured with a godlie and friendly couert of priuate admonition had for that purpose; those then which if they were well weighed might be well taken, must find more friendship at our hand, then to haue open outcries made against them. Neither can it be lawfull for a Christian, where some infirmitie or want hath bene found with a good deede, vnder pretence of hatred had thereunto to worke the discredite of the whole, and in so doing to vndermine the workemanship of God, plainly appearing therein. It is wonderfull to see our corrupt nature, what poyson it vttereth in such matters as these bee. We shall see some men that are little moued or touched with infirmities and faultes of their owne, (which are not in parte, but wholy euill,) and yet for all that so boyling at these little, and (as I may tearme them) halfe euils of others, (for so they are in respecte of their owne,) that a man woulde iudge them to be great zealous men, when as in deede they nourish mõsters at home, and can well enough away with them: yea, which more is, play and dallie with them.

It were good in such causes to practise first vpon a man himself, before hee take libertie to goe abroade first to vse some sharpe dealing with his owne affecti-

ons, to see howe that will worke, before he shall minister so bitter medicines vnto others. For it is an intollerable thing, that greate euils shoulde liue quietly at home, whē little ones are so sharply reuenged abroad. It is straunge that any shoulde play with sinne that is growne to bee a monster, and not to bee able to looke vpon it in the childhoode thereof, when it is nothing so deformed nor euill fauoured. Suche quarrelling with euils not halfe formed in others, especially when there is quietnesse with many that bee already perfectly shapen at home, cannot proceede of any e sounde meaning or hatred against sinne. Wee muste remember the ende why the Lorde hath giuen vs a tongue: which is, that we shoulde maintaine loue and friendlinesse, in communicating the good thinges that lie hid in our heartes and affections, by our speeche and talke one with an other. Wherefore wee must carefully consider, that we vtter no poyson nor venome that lurketh in our corrupt nature, and is deepely rooted therein, by our tongue & talke one with another. The holie Ghost being priuie to our greate infirmitie this way, hath in many wordes forewarned vs of the slipperneſſe of the tongue, that wee should haue it vnder sure and safe custodie, telling vs in plaine wordes, that he who shall let his lippes goe out at libertie without restraint, shall surely come to distruction, according as we are taught in the Prouerbes: *He that keepeth his mouth, keepeth his life: but hee that letteth loose his lippes, distruction shall bee vnto him.* And further, the good man is discribed to be musing and meditating what to speak & the foolish & euil man without any moderatiō of that member, to bee babbling out whatsoeuer first

The slipperneſſe of the tongue is to be taken heed of, least being set at libertie it offer wrong to the credite of our neighbour.

Pro. 13. 3.

cõmeth into his head. *The hart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.*

Pro. 15. 28.

In this place we see that the holie Ghost ascribeth onely a mouth vnto the fooliſhe man, and not a hearte to ponder and consider his words before, which heart he giueth vnto the wise man, occupying it self in musing and considering how to speake. In the same chapter there is yet a clearer and plainer difference betwene the wicked and the godlye, drawne from their vsage in speech, that the good man hauing wisedome, and therefore good matter to vtter, doeth notwithstanding beautifie and adorne it, in entering the consideration how to make it good, and get grace and fauour vnto it, by obseruing the circumstances of fit tyme, place and manner of vttering, whiche most may commende it: whereas the wicked and fooliſhe man, hath neither care of the matter whiche hee is to vtter, neither yet of the manner howe to vtter it. This vse and ende of the tongue, to communicate the good thinges of our hearte one with an other, to the increase of loue and friendship amõg men, doth reproue those who are wonte to presse vpon others with wordes of wrath and contempt. It shall not excuse him that hath laide reproch or contempt vpon his neighbour in hys speach, to say that his wordes were no wordes of malice, but of pleasure and mirth: for euen that pleasaunt speach that nippeth & taunteth our neighbour, & bringeth reproch, contempt, or grief of heart vnto him, can neuer be so cloaked with the outwarde shewe of iesting speach, but that the Lord shall clearly see the bitter griefe of contempt or disdaine that lieth close with in it, & how farre that tongue is from the maintenance of

Pro. 15. 2.

Wordes nipping and taunting our neighbour, what wit and pleasantnes of speach soeuer be in them are here condẽned of want of loue towarde the name & estimation of our brethren.

of that loue and amitie, which increaseth the estimation and credite of his neighbour.

Moreouer, if the vse of the tongue be to communicate the good thinges of the heart, not onely these infamous speeches, shalbe brought to iudgement, but also fruitlesse and vnsauourie words, that haue not the fruit and profite of wholesome instruction in them. As we are taught by the Apostle to the Ephesians, that we should let no vnsauourie communication proceed out of our mouth, but that which may bring grace vnto the hearers. For (as we haue heard) the tongue serueth to communicate together the good things of our hart, not the wickednesse or vanitie that lurketh therein: & whereof there is so great daunger, that we are counselled in the Scripture to separate our selues from foolish men, when we perceiue not in them the lips of knowledge. It is apparent by this that hath beene spoken, what are the duties and good works of this commandement, euen the contrarie of these afore named. It shal be therefore sufficient in a word to touch them here, because they are here so clearly perceiued in their contraries, which now we haue heard reproued & forbidden in this commaundement. The generall charge of this commaundement is, by loue to maintein and vpholde the credite, estimation, and good name of our brother. For our loue must be declared as well by louing and entire dealing with his credite, honour, and good reporte, as by louing behauiour towardes his goods and person. It behoueth therefore that the loue which we beare toward our brethren, shold be fruitfull in the good workes of this commandement, by cause this way the inward affection of ỹ heart hath her out-

Ephe. 4. 29. Prou 14 17.

The generall charge of this cõmandement, is by loue to maintaine the credite and good name of our brother, vsing our testimonie for the clearing of him, when he shall be wrongfully charged and accused, giuing also vnto him the help of admonition to cure sinne least it should work his further discredit, expoũding his doinges vnto ỹ best parte that any circumstance thereof may in trueth lead vs vnto, and acquainting our tongue not with wordes taunting and nipping, but with speech that hath in it wholesome matter of edifying.

going, and is conuict either of loue or hatred, no lesse then in his person and goodes.

As false witnes, standing against the lyfe and blood of our neighbour, was the thing which in the first place (we haue hearde) was forbidden, so the good worke contrary to this, is to vse the credite of our testimonie for the defence of him. The goodnesse of such a work is declared in the Prouerbes in these wordes: *A faithfull witnesse deliuereth soules.* What work can be of greater account then to come iustly to this commendation, to haue delinered the liues of men? The good workes of them that by their sentence execute iustice, is (according as it is declared in the person of Iob) to deliuer the poore that crieth, the fatherlesse and him that hath none to help, diligently to seek out the truth and goodnesse of their cause, to plucke the pray out of the vnrighteous mans teeth. This bringeth the blessing of him that was readie to perish vpon them.

Prou.14.25.

Iob.29.12.

It was forbidden as a sinne against this commaundement, to blaze abroad the infirmities of our brethrē. The good worke that aunswereth it, is to admonishe one an other, and so to hide sinne and iniquitie, as it is written, 1. Thessalonians: *We desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.* It was forbidden vs to expounde thinges that might bee well taken, into the worse part: for some litle blemish to deface the whole. It is commaunded vs to shewe forth our zeale against sinnes that be alreadie ripe in our selues, and to turne it that way to be reuenged vpon them, when it would be so gladly occupied in suspecting and surmising euil in others, which either is not so at all, or at the leaste

1.Thes.5.14.

Mat.7.3.4.

not

not so cleare as in our selues. So that always this be our rule from the sight of our owne sinnes, to proceede to the reproouing of others. In consideration of the ende and vse of the tongue, which is to giue forth the good thinges of the heart, we are sent from speache, either bitter or nipping, or vainely and without profite delighting, vnto the wholesome wordes of edifying and instructing, one an other vnto good, as it is written in the Prouerbes: *The hearte of the wise, maketh his mouth wise, and addeth doctrine vnto his lippes. His sweete wordes are as an honie combe, sweetnesse to the soule, and health to the bones.* Pro. 16. 23. 24. Pro. 10. 21. pro. 11. 30.

The lippes of the iuste man are reported to feede many: and that they know what is acceptable to God and man, and labour to get grace and fauour to that which they do speake. It is said that the fruit of a righteous man is as a tree of life, and that hee, because hee winneth soules, is wise: and that he shalbe filled with good thinges, for the fruit of his mouth: that it is that good vnderstanding and wisdome, that getteth grace & fauour with men, with other infinit testimonies out of that book, directing vs to the right vse of the toung. We haue to learne so to examine our dealings with our neighbours credit and good name, according to these duties here prescribed vs, that we learne truely to humble vs vnder the free mercies of Iesus Christ: and truely to honour him, by shewing foorth our loue towards our neighbor in al good delings with his name, & subduing those affections, ỹ rise vp against it: ỹ we may giue forth testimony vnto others, that we are in Christ, because we are dying vnto sinne, & liuing vnto righteousnesse.

In the examination of our selues in this cõmandement we haue to see our dealings with the name of our brethren vnto these former rules, adioyning with all the strict sentẽce of the law against him that continueth not in euery thing commanded, holding our selues vnto the light thereof, vntill we be led thereby to see the great benefit of Christ his passion, & frõ thence to earnest trauell to walke worthy of that so great a benefite, by yelding at his commandement these fruites of loue to the name of our brethren.

Nowe

Now let vs pray vnto our heauenly Father, that we may witnesse our loue vnto men, by all faithfull dealing with their name.

The 11. Lecture vpon the 17. verse.

17 *Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manseruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.*

THis last commandement pearceth deeper then the former. Before, the deede was condemned ỳ was hurtfull to our neighbours, and the settled will also and resolued determinations: these were forbidden in the other commandements: but now the holie Ghost reproueth the desire and lust towardes any thing of our neighbours, notwithstanding there be no full resolution nor settled consent giuen therevnto. I call it a settled consent, when in our mind we are fully resolued, and haue set it downe, that we will imbrace and followe that (as occasion shalbe giuen) wherevnto our desire, lust and appetite doth leade vs. Desire and longing after the things of our neighbours, as house, wife, goodes, or lande, (which yet are cut off before we sit downe with the deliberate persuasion to take our pleasure of them) are here brought vnto indgement, and restrayned by this commandement.

The coueting & longing after our neighbours pleasure or profit albeit that we doe not giue a settled cõsent vnto those thoughts to dwel in them, and to follow after the are forbidden in this commandement.

In deed ỳ Lord doth pardon & forgiue vnto his chil-

dren

dren the euil desires and longinges of their minde, that are repulsed and beaten backe before they obteine full consent: But it is one thing to dispute what desire vnto euill is in the deserte of it selfe, and another howe it is pardoned in the merites of Christe. For in the merites of Christ, not onely the desires, but also the euill doings of his seruants lie hidden and couered. We are then to consider, what reckoning is to be made of the lusting and couering desires, that solace themselues some good time with their neighbours benefite, when yet they shall be scared from that feast, before their affection shall be filled and wholy satisfied. In the gospell after S. Luke, wee are charged to loue the Lorde with all out hearte, with all our strength, and with all our thoughts. Luk.10.27.

While then our thoughtes are carried hither and thither, nowe after our neighbour his goods, to desire this house, or this percell of lande of his: or the estate and condition that nowe is his, (although wee woulde not wish to enioy it before his death:) being a lōg time holden in these thoughtes, and vanishing in these desires, although nothing be fully concluded to saye deliberately in our heartes, These pleasures will we follow: are we not iustly blamed for not louing him with all our thoughtes? Were it not a plaine mockerie of God if a man shoulde giue libertie to his thoughtes to pursue pleasures whole dayes and weekes, so that they take heede setting it downe, and concluding fullie to wallow in any? Our thoughtes should be wholly taken vp to the Lordes vse, and therefore may they not be let loose after goods or benefits of our brethren with the alone charge to take heede howe they fully

set

settle themselues in them, but so they be sure alwayes of that, otherwise to take no great care. This is not by loue to take vp our thoughtes and direct them to his seruice, but by carnall libertie to giue them the heade. And surely we may discerne a faulte in this, euen by the light almost of reason: that our thoughtes should rather delight to spend themselues vpon euill or vaine things, then vpon those that haue the greatest pleasure and chiefest goodnesse in them. Beholde then it is a faultie thing that our thoughtes runne a rouing after vaine thinges: that they followe the delightes of their neighbours pleasure or profites, though not greatly setled in them, but wantonly wanderinge by them. Why shoulde they not bee fastened with delight and whole consent vnto good things? Hath not the Lord paide the price for body and soule and all that is in vs? Why thē should not all be kept vnder his obedience, without rouing after our owne desire? Eyther else why shoulde we excuse any thought straying & wandering from him, with this aunswere, that it hath returned before it was gone so farre as possible it might? This is no reasonable excuse nor plaine dealing before our God: this is not to loue him with all the thought. It were a verie vngodly thing and would be cried out against euen amongest men, if any should permitte his sonne not to spare daliaunce and delight with young women, so that hee made this alwayes sure, that they shoulde get no holde of him by giuing full consent to ioyne in marriage with them.

This were an intollerable thing among men. And can we thinke, when we shal haue delighted our selues a long time in the pleasure of vnlawfull thoughtes,

that

that this will wype out all, because wee are not fully purposed to dwell in them? Our thoughtes are married alreadie vnto the Lorde: they are not at libertie to matche themselues where it shall best like them, neyther yet to acquaint them with any straunge loue. She is no longer holden as a chaste wife, that spareth not to sport and pleasure her selfe with others besides her husbande. It is written to the Corinthians, that loue thinketh not euil against him whome it loueth, nor reioiceth not in iniquitie done against him whom it tendreth. If then we shall loue our neighbours, our thoughtes must be kept vp from thinking any euill, or by thought intending any wrong against them. For the thoughtes of a man that truely loueth another, imagineth nothing that he knoweth may hurt him, and therfore hee is further from reioycing and delighting it it. No man can denie, but that we do owe loue vnto our neighbors: therfore may not our thoughts haue libertie by deuise & desire, to hurt, harme, or hinder them: in wishing their delightes and comfortes from them, or wishing our vse of them, which can not be but with the vexing or annoying of them. When such thinges abounde, it shal be proued that loue is not perfect in vs: for loue thinketh not euill, neither reioyceth it in iniquitie. Behold how weare sent for trial of our loue towards our neighbours, euen to our thoughtes. 1. Cor. 13. 5. 6.

It is a common saying, that thoughtes are free, that they pay no tribute any where: and it is true among men, they auns were not in any court: But the Lorde God requireth tribute of them, arraigneth them, maketh them hold vp their hand at the barre, keepeth a courte for them, and setteth fines and amerceamentes

vpon

vpon the heades of them. Wherein, his courte hath the prerogatiue and preeminence aboue all other. For bare thoughtes feare not earthly magistrates: but the heauenly Iudge, who searcheth the hearte which cannot be sounded by man, bindeth euen the thoughts vnto obedience, and exacteth dutifull obedience from them, which they neither may nor can, by any shewe of right withholde him.

Our thoughtes are somtimes wandering, from duety & yet our desire not greatly stirred therwith euen then wee ought to be hũbled, that our thoughts do not stayedly keepe them vnto good thinges.

This matter requireth some plainer speech to conceiue the cleare sight of it. Sometime our thoughtes shall be wandering this way and that way, and yet the desire not stirred to hearken after them, or to be set aflote with them: yet euen then is matter offered, to hũble our selues. For why shoulde not our thoughtes keepe them stayedly vpon good things, and stand vnto their dutifull seruice? And though the Lorde bee contente to beare with vs when there is no desire or longing appetite, why shoulde not we be greeued that any thinge in vs should make so many escapes from the Lorde, and so many attempts to giue him the slip? This hath in it matter of misliking, that there shoulde be any such vntowardnes in vs, and that our thoughts shoulde be so vnruly, as euer and anone they are to bee called home to giue their attendaunce. This surelie ought to humble vs euen in this respect.

Moreouer, these thoughtes are not onely outstraying themselues, but also solliciting and alluring with them. This also cannot but make vs humble, carefull, and watchfull. Remember then, where no desire doth ioyne with the thoughtes of our mind, yet is there occasion why such thoughtes should bee misliked of, and we euen to bee wearied with them and vexed at them:

them: desiring after a godly and patient maner to haue this tickle and vnstable estate changed with that, whiche shall abide free from these pricking prouocations vnto euils: according to the example of the Apostle, who notwithstanding he had maruelously profited in all obedience, and maruelously preuailed in keeping his consent from euill, so that he did the euil which he would not, yet in this estate and in cõsideration of the rebellion which he did see in him notwithstanding he gaue no consent therevnto, he crieth out and saith: *O wretched man that I am, who shall deliuer me from the bodie of of this death?* Miserable therefore is that religion of Rome, that telleth a man there is no care to be had of thoughtes, so that our desire doe not with full and setled affection follow after them, and bathe her selfe in them. Sometimes our concupiscence, and coueting thoughtes, get the desire and affection of our will, to hearken vnto them for somtime, and to conferre with them: which desire & affection of our will (after some better aduisement taken) letteth them go, and yeeldeth not any consent to ioyne wholy with them. This is a degree worse then the other, and therefore more to be misliked: yet notwithstanding the consent is not setled, without the which the papistes and that religion of Rome say that the matter is a matter of nothing, nothing to be weighed or esteemed of. In this kinde, somtimes we beate back such temptations very soone, when our desire hath bene but a litle while with them, hauing had verie litle liking of them or conference with them. Somtimes againe, after some long time of conference had, standing in a mammering what to do, somtimes liking well to go with them, and reasoning

Rom. 7. 24. Our thoughtes haue sometime our affection and desire going with them after the profite or pleasure of our neighbours for some litle time, & yet afterward do break off before they be fully agreed to follow after that which they do desire: this is a greater offence then the former, and yet no resolute consent is graunted without; which the Papists make it no offence.

It falleth out somtime also that our desire is tickled a long time with the delight

for them, and anone conceiuing somthing to the contrary) at the last with much wrestling and much a do, we wring our selues out of the hands of them. Here is not yet their full consent: But what then? Is not ỳ occasion doubled, whỳ we should bewaile our weaknes & lament our pouerty, that stand in so great danger, to become euen slaues vnto sinne, & to ioyn wholy with it? Is there not cause though it be pardoned, that yet it should be acknowledged faultie as it is? & his mercie exceeding great in working our riddance from such a dangerous snare, wherein we had intangled our selues with so great perill as that was? & also our owne too easie inclination therevnto is to be pitied, bewailed, & confessed of vs, yea, & with feruent praier so much the more to be holpen. For in such lustes there needed but one blast more, & we had bene wholy caried with thē, & the conception had ben perfect, so that we could not haue auoided after this conceiuing, but haue nourished that monster whatsoeuer, vntill it had beene brought forth. For cōcupiscence after conceptiō bringeth forth sin. The danger then is great for our desire to haue any familiarity, yea, but a time with those thoughts. For if it go hand to hand with them, there is daunger of such a ioyning with them, as it shal conceiue therof, & nourish that monstrous seed, vntill it come forth a mighty and huge monster. This is the cause why the Apostle warneth vs to take heede lest such desires make any abode with vs, and be suffered any time to rest vpon vs, lest we conceiue by them, and so afterwarde willingly and wittingly nourish them, vntill they come to light. In the same consideration we are warned in the Epistle to the Ephesians, that ỳ sunne should not go down

of those vnlawfull thoughtes, which long after the things of our neighbours, and yet for al that do let them go before we be fully determined to ioyne with thē and to do accordingly: this offence, exceedeth the former and for all that, here is not that setled consent without the which the papists woulde haue vs to take no care for our thoughts nor to feare any sinne or fault in them. Iam. 1. 15.

Ephe. 4. 26.

vpon our wrath: that we should not sleepe with those passions, & suffer our selues to continue in them anye time vnrepelled and not driuen back, lest vnhappily we should conceiue of the comming and continuing together that mischiefe, which being once conceiued, it shal not greeue vs to nourish, be it neuer so otigly and monstrous in the eyes of others. What shal we say thē to those teachers, that say there is no danger nor feare, saue whē conception is perfected, & the wil hath wholy relented, & is with delight set down in it? Can there be anye conference about the begetting of such monsters, ẏ shall not haue great blame iustly laid to it? Can thoughts that are maried vnto the Lord, euer approch vnto the bed of such desires, and not be conuict of faith and fidelity broken with the Lord himself? Can she any longer be accounted chaste, ẏ admitteth conference of long continuance, about the entertainment of others besides her lawfull husband? Yet would the Papistes haue such blameleſſe: how often soeuer they haue such vnchast and vngodly meeting, if by conceiuing & fully consenting they bring not forth sinne. The counsell that is giuen vs by the Prophete Dauid is farre otherwise, wherevnto no doubt the Apostle did allude in the place before alledged out of the Epistle to the Ephesians. For there we are charged, that we should shake at such thinges, and not persеuere in them, but deale earnestly with our heart against them in our chamber, & not suffer such continuance in meeting, nor continuall meeting, whereby this monstrous birth and conception might iustly be feared. Psal. 4. 4.

There is then occasion offered to stande vpon our watch, & to strengthē our affections against such coue-

ting desires, whensoeuer they arise, least this concupiscence by long dallying with our affections, at length get within them, and so ouerthrow them. The infection of sinne is so vniuersally dispersed ouer our nature, that there is no part free from it: for it hath entred and infected the thoughts themselues, and they are poysoned with it, so that there is deadly danger in following and pursuing after the wil of our owne thoughts. The Apostle Paule when he setteth forth the fearefull estate that he was in before his conuersion, & which all men are in by nature (for he putteth himselfe in the ranke with others) speaketh no otherwise of it but thus, That he followed the will of his owne flesh and of his owne thoughtes. No other guide had he but runne after the direction of his owne thoughtes, euen then when his estate was most damnable. We must therefore learne to suspect our thoughtes, if we will be aduised by the Apostle, & not to imagine with the doctors of Rome that our estate is good, so long as the will (when it shall haue wrestled) at length getteth out, not hauing wholy yeelded nor flatly falne downe. Thoughts therefore running this way after any thing of our neighbours, in so doing, make manifest declaration of their poyson and corruption: which if they shall haue no resistance, do carrie vs headlong through the broade way into destruction. If by grace they shall be stopped and resisted, in that grace, God is to be magnified: yet we in that our corruption notwithstanding iustly are to be blamed and admonished, therby to seeke for more ayde in that part of our thoughtes, least if that temptation should lye sore vpon vs, Sathan should that way get entrance into the heart.

This infection of sinne is vniuersally dispersed ouer our nature and hath infected the thoughts themselues so greatly, that when the Apostle paule will set forth his damnable estate, he doth set it foorth no otherwise but that he did then follow the will and counsel of his thoughtes. Ephe. 2. 3.

It seemeth a harde doctrine, that thoughtes, wishes, and desires should be condemned, that lawes should be made for them, and men charged with the ordering of them: and no maruell if it appeare so vnto vs, for it appeareth that the Apostle Paule would neuer haue suspected any daunger in concupiscence, lusts, and desires, if the lawe had not saide, *Thou shalt not lust or desire*. Rom. 7.7.

Nay, it appeareth plainely in that place, that he thought maruelous well of himselfe, before he came to this commandement. He tooke himselfe before to be liuing and in good liking towardes God and godlines: but (as he confesseth) after he had looked vpon this commandement: and beheld himselfe a while in this part of the glasse, he sawe himselfe plainely to be no body, a dead man, solde vnto sinne. How necessarie then is it to sifte our selues, and to examine vs in this commandement throughly, that we may be humbled vnder the grace of God as apperteineth? For if he so singular a mā, was not throughly cast down before he had wrestled with the iustice of God in this commandement, how requisite is it that we should truely trie vs here, lest that in supposing that to be in vs whiche we want, we become careless in seeking the mercie of Christe, without the which, there is no hope.

It is very necessarie to examine our selues thoroughly in this commandement, that we may bee truely humbled: for it appeareth that the Apostle Paule thought maruelous well of his life before he came to vnderstand that in his lusts & coueting desires there was sinne & the breach of God his commandement.

In this commandement therefore aboue al the rest it is required that we be diligent and true triers of our selues. For those who haue no misliking of themselues, for the lusting and coueting after the things of their neighbors, which they do perceiue to be in their thoughts, haue no Christianitie in them to be accounted of. Euill being misliked in trueth, will be misliked whersoeuer it shalbe, whether in worde, thought or

deed. Euil being truely resisted, will be resisted euen in thought, and therfore certeine it is, that he who neuer hath strouen with euill in his thoughts, hath neuer truly strouen with sinne. It was meet that the law should vtter all our euill, & hide nothing of our vnrighteousnesse from vs, that the manifolde corruption thereof might force vs to seeke the mediatour and peacemaker Christ: that we being so many wayes conuicted of corruptiō in our selues, might wholy giue ouer ẏ opinion of our owne works and meriting, and so make much of the mercie offered by Iesus Christ: which is so much the more made of, by how much we do more clearly see our vtter vndoing without it. If onely ẏ act of murther, adultery, theft, and false witnes bearing, or the deliberate & setled consent vnto any of those, shuld alone come in question in the cause & matter of sinne against our neighbour, many an euil man would hope to make good shift: but when thoughts & desires vnto any of those, are called for & examined, it will cause any man to cast downe his courage, & to fall a pleading of his pardon. As before we were endaungered by the doctrine of Rome, to conceiue sin, whē they notwithstanding bad vs liue without any feare (in that respect) of sin, so long as we keep our consent cleare in the matter: So heere (if we shall hearken to their doctrine) we come in danger neuer to magnifie rightly the mercies brought vs by Christ Iesus. While we see not halfe the need that we haue of him, nor the halfe part of the miserie that wee are in without him. For a man may make good shiftes, if onely deedes and full consents be asked after, and so in his owne iudgement no great benefit is obtained by him that shall supply that which is

lacking

lacking in his behalfe, and therfore he maketh no great haſt to ſeeke after a mediatour. But when thoughts & deſires are ſifted, hee muſt of neceſſitie acknowledge himſelfe greatly befriended, if ſo great want of his ſhal by another be founde anſwered. We muſt looke into this glaſſe of the commandements, and into this infinite nature of luſt, deſire, and concupiſcence, that wee may be confounded in our ſelues vtterly, that our deliuerie may be frō the gates of death, that we may know how that our ſaluation conſiſteth in his meere grace: for we can hardly be brought to beg abroad, till all reliefe be ſpent at home.

There is no daunger in the feeling and acknowledging of our pouertie: for the Lord hath promiſed, that if thoſe that be heauie loaden with ſin ſhall come vnto him, they ſhalbe refreſhed: neither was there euer foūd anye that deſpaired, who before had not thought too well of himſelfe. All the daunger is on the other ſide, leaſt we taking thoſe to be no ſinnes which are ſinnes in deede, and ſo thinking better of our ſelues then there is cauſe, ſhoulde in iuſtice be iudged of the Lorde, becauſe we woulde not proceede by a right rule to iudge our ſelues. By this that we haue heard, it is plaine, that a Chriſtian muſt walke in feare and care, not onely to conſente to euill towardes his neighbour, but alſo to bee ſtirred and pricked with any, be it neuer ſo litle or ſmall delighte therevnto: and likewiſe that our thoughtes are poyſoned, and therefore the daunger great in not bridling of them. The thing then commaunded, is, to bring our deſires, thoughtes, and delightes vnto the good and benefite of our brethren, in matters wherein they are to be benefited: and that

Matth. 11. 28.

The thing commanded here is, to bring our thoughts to delight and long after the good and be-

nefite of our brethren, according as he hath commanded. Rom. 7. 22. Prou. 21. 15.

we bring not onely handes to doe well to our neighbours, but also heartes, thoughtes, desires, lusting, longing, and delighting therein: according as the Apostle testifieth of himselfe, that he was delighted with the lawe of God according to the inner man: wherevnto accordeth the holie Ghost in the Prouerbes in these words: *It is ioy to the iust to do iudgement*. Many haue ben brought to do outward thinges in them selues good, which neuer had any ioyfull desire in them to glorifie God with them: but the holie Ghost worketh in his, not only a change of workes, but also an alteration of thoughtes, desires and delightes, that their desires may be holden within that which is good. Wherein it behoueth a Christian to be carefull, euen thus to transfourme his delightes: not taking it sufficient, if he shall haue brought them at any time frō ẏ which was euil, vntill he haue ioyned thē to ẏ which is good. Let our care be increased this way, to haue such desire and delight vnto that whiche is good, as may reteine our thoughtes aud keepe them diligently occupied in such seruices. Be it farre from vs to thinke that the grace of God only reacheth vnto the deede and full consent, letting desires and thoughtes take their libertie in their corruption. We must confesse (as the trueth is) that his grace not only bridleth thoughtes from rushing into that which is euill, but also giueth them a sweete taste in that which is good, and holdeth them greatly therevnto. There is no man will denie, but that we ought to delight in that which is good: and surely if the delight be once taken in doing good vnto our neighbour, it will gather the thoughtes together, & assemble them to that ioy and delight.

If

If when the delight is wicked, the thoughtes are ſpent thereuppon, ſurely if the deſire be chaunged, the thoughtes alſo will reſort greatly thither. Let vs therefore ſeeke after the grace of God, not onely to ſeaſon our deedes, but alſo our thoughts and delightes therewith, that our ſtudie and thoughtes may be occupied in that which is acceptable to him. For if ſome deedes ſhall at ſtartes bee done of vs, but the hearte neuertheleſſe vnchaunged in deſires and delightes, it ſhall not profite vs. The vnderſtanding that Chriſtians haue of their eſtate, howe it fareth betweene God and them, is better taken, and hath ſurer proofe and more certaine teſtimonie from their deſires and inwarde affections vnto the lawe of God, then from their outwarde doing of thinges commaunded by the lawe. Euill things may be left vndone for feare of puniſhment, for deſire of commendation, or auoyding of euill ſpeech, or for that wee are not tempted with them, when notwithſtanding the heart ſhall not in any reſpecte miſlike of them.

Good thinges alſo may be done for prayſe of man, for hope of merites with God, when yet the affection ſhall nothing be moued that way. And this is nothing before God, to auoide euill from thy hande, but to imbrace it neuertheleſſe in thy heart, or to doe good with thy hand without any deſire of the heart. So that both in euil deeds left vndone, and alſo in good deeds done, we may bee deceiued. But if the inwarde affection of the hearte ſtande deſirouſly affected after that whiche God hath commanded vs to doe vnto men, and hatefully affected towardes that which God hath forbidden, this change cannot be wrought there, but by the

ſpirite of God alone. As for the praiſe or diſpraiſe of the people, it reacheth nothing ſo farre. Let vs then embrace this deſire vnto the duties commanded vs, not giuing any reſt vnto the Lord in our prayers, before we ſhall obteine this inwarde teſtimonie which is aboue all exception to bee taken againſt it: and without the which outwarde doinges are of no account before the Lord, who looketh into the affections of man and embraceth a chearefull and delightfull giuer.

Here are thoſe men confuted that woulde driue affections out of the fleſhe, and kill nature, attemptinge ſuch thinges as vtterly tende to deſtroy it: as if the nature of man ſhoulde by regeneration become altered into the nature of Angels: where as regeneration killeth not nature but reſtoreth and repaireth it: deſtroyeth not the affections, but tranſſourmeth them from that euill which naturally they are inclined vnto, into the which is good and commanded of God. The angrie man may not thinke his conuerſion and regeneration to bee good, if hee ſhall bende himſelfe neuer to bee moued with anye thing at all: but if that hate which ſometime he felt vnto euill, be nowe as feruent vnto that which is good, then is his conuerſion approued before God. The couetous man is not then conuerted, when he ſhall haue driuen all deſire and thirſt after worldly commodities out of his minde, vnleſſe that deſire be repaired in him, to beſtow and vſe thoſe commodities as God hath commanded. Neither is that man gone ſtreight waye out of the worlde, that hath betaken himſelfe to a wilderneſſe and cloyſter to haue no dealinges in the worlde: but hee that in dealinges of the worlde hath kepte himſelfe vnſpotted of

the worlde, vsing the thinges thereof as if he vsed thē not, hee may truely say hee hath left the worlde.

In all these duties towardes our neighbours, wee may neuer forget this which hath partely beene touched before: that if it were possible for vs to performe all duties vnto men, and yet not doe them in obedience vnto God, according vnto the rules whiche before wee haue learned, it were vtterly to be abhorred. For what auaileth it to deale well with men, and in y meanetime to defraude the Lorde of his glorie? Let vs learne throughly to examine our thoughtes, not onely blaming those that fully consent, but euen warning with those that any whit delight them selues in coueting and desiring that which apperteineth vnto others: so shall we see whether it bee an easie matter to loue our neighbour as our selfe, or otherwise: so shall we also clearely giue ouer the title of righteousnesse in regarde of our owne doinges, and wholy depende vpon the free merites of God in Christe: proceeding in the confidence thereof, with good courage to purifie our thoughtes, that wee may not only do good with the hand, but euen with the longing desire of our thoughtes. For the accomplishment whereof, let vs call vpon God in the name of his sonne, saying as hee hath taught vs.

Our Father which arte in heauen hallowed be thy name, &c.

In the examination of our selues in this cōmandement, we are diligently to looke into that infinite nature of lusting and longing after the things of our neighbour which are forbidden, setting by it the rigour of the law, whiche accurseth him that shall not continue in all thinges commaunded in the lawe to do them and therefore maketh him subiect to the curse of God, euen for euery thought that hath longed after any thing of his neighbours: so shall we bee forced to giue ouer the claim of righteousnesse in respect of our own doings, & wholy depending vpon the merites of Christ, begin diligently to purifie our thoughts that they may be delighted to occupie thēselues about the good of our brethren.

The twelfth Lecture vpon the first to the Corinthians. Chap. xiii.

4 Loue

4 *Loue suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp.*
5 *It disdayneth not: it seeketh not her owne thinges: it is not prouoked to anger: it thinketh not euill.*
6 *It reioyceth not in iniquitie, but reioyceth in the trueth.*
7 *It suffereth all thinges: it beleeueth all things: it hopeth all thinges: it endureth all thinges.*

WE haue learned out of the Lawe, what soeuer all duties they bee, that wee owe vnto God, and also vnto man: but in the lawe wee are not onely charged to doe those duties there appointed to bee done and to forbeare the contrarie, but also of loue to doe them, and of loue to keepe vs from the other. Therefore it shall bee expedient to examine what properties bee in loue, necessarily adioyning vnto the same: whereby wee muste iudge of our selues, howe it fareth with vs: whether that affection (without the which all doing of good, or ceassing to doe euill is to no purpose) ruleth in vs both in our doinges, and also when wee shall absteine from doing. The properties and fruites of loue, are in no place better set foorth then in the former Epistle to the Corinthes, from whence I meane to giue some light, thereby the better to see into loue, the nature of it, and howe great thinges are conteined in it. Where the first note giuen to knowe it by, is that *It suffereth long*, or is patient: a propertie that moderateth the heate and hastinesse of a mans minde, that hee followeth it not, in the boyling appetite and desire thereof.

1.Cor.13.4.5

Loue suffereth long being void

This patience and moderation of our affections, hath

hath great commendations in the scripture: especially the booke of the Prouerbes painteth foorth the excellencie thereof in so many places, and with so greate titles, as I can not but giue you a tast of some of them. In the fourteenth chapter of that booke, it is thus written: *Hee that is slowe to wrath is of great wisedome: but hee that is of an hastie minde,* (or to giue it you as it is there worde for worde, hee that is of a short spirit,) *exalteth follie*. In this place wee see this slowenes vnto wrathe is not barely ioyned with wisedome, but with the excellencie of wisedome. For so it is saide, he is of great wisedome that is slow vnto wrath.

It is a degree and profiting in wisedome, which not all men, no, not all wise men haue atteined vnto, to moderate the headie and hastie affection of an angrie and passionate minde. Likewise in the same booke thus speaketh the holy Ghost: *The discretion of man differreth his anger: and his glorie is to passe by an offence.* A meruellous commendation, that it shoulde bee the glorie of a man, to put vp offences: that he should haue no manhoode in him, or matter to boast of any thing worthie of a man, that hath not learned to passe by offences, and to qualifie his affections, euen towardes transgressions and iniuries. Nature teacheth vs a cleane contrarie lesson: that it is the glorie and zeale of a man to pursue the infirmities of others, and reuenge our affections the heate and displeasure of them therevpon: and that hee is a beast and no man, that will let goe wronges, transgressions, and iniuries vnreuenged, especially, if they shall haue touched himselfe. But the spirite of God teacheth vs that it is loue that findeth a way to cure a transgression, and yet notwithstanding

of that hastines that is easily offended and ready to reueng, and also of that dispo sition which albeit it haue no great inclination to reuenge, yet being offended and displeased is readie to let fall the former affection, ceasing any longer in deed to declare the same, wheras loue hath in verie deed, this as a prin cipall mark to know it by, that it burste eth thorow offēces and lets, to witnes good wil to the person that is loued. Pro. 14. 29. Pro. 19. 11.

ding to couer it, and to reserue a place to couer it, vntill it shall bee cured, as it is written in this booke.

Pro 10,12. Pro,21.24. Moreouer we reade in the Prouerbes, that hee shall be taken for proude, arrogant, and scorneful, that doth his workes in the wrath of pride. A good testimonie to tell vs, not only what beginneth this wrath, (which is pride in deede, and therefore is fitly ioyned with it in this place in calling it the wrath of pride,) but also, what is ioyned with it alwayes: which is, that such a one, as he is, so shall he beare the name and reproch of an arrogant, hautie, and scornefull man.

Prou. 25. 28. In an other place of this booke, the holy Ghost compareth that man that cannot refraine his affection, vnto a citie broken downe, and without walles: but I must conteine my selfe with in these fewe testimonies for that purpose: for it were a verie greate labour to seeke out all that is spoken hereof, if I shoulde goe no further then vnto this booke. This patience and long suffering, being as wee haue hearde so excellent, euen the glorie of a man, may iustly claime the first place among the properties of loue. For what can bee more fit to vphold loue, then to be of a patient spirit, when matter is offered and occasion, to breake loue and hartie good affection? He doth iustly deserue wel of loue, and to haue his prayse in all the fruites that followe it, who shall by patience vnderproppe it, when it shall be assaulted and shaken by hatred or euill dealing howsoeuer. As for that man, who then letteth loue fall downe, when socuer any burthen of displeasure, offence, or vnkinde dealing, shall bee layde vpon him from the man whome hee pretended to loue, he declareth plainly, that he neuer tasted of true loue, and hartie

tie affection, the first and principall note whereof is to be patient and suffer long.

Let him cease therefore to make any accounte of his loue, who hath not made reckoning to vpholde it in iniuries and displeasures. And let him also ceasse to bragge of any loue that he hath borne vnto any, who neuer was tryed to haue maintained it, through the vncourteous dealing of that man in any respect or other. For who is hee (if he bee not a monster of men) that can not liue peaceably with them, who neuer shall displease him? But then it is thanke worthie, when our loue by patience shall ouercome the vnkindnesse of others. This note of loue is clearely seene in that loue, which mothers beare to their children: howe muche frowardnes and causeleese crying do the mothers not only patiently beare at the hand of the childe by loue, but also appease, not otherwise then by giuing of them somthing to quiet them withal: by loue rewarding rather then reuenging their frowardenesse. There is loue, and therefore the cheife propertie thereof cannot bee wanting, which is to bee patient & long suffering.

The little beating and forbearing one of an other, both publiquely and priuately, doth plainely speake, that loue is to be founde in the nature of man, but is an especially gifte of God. For so sick are we of selfe loue, and so voyde of loue of others, that not onely we can not passe by the transgression of our brother, and by a louing hiding of the same cure it, but also we can hardly abide, that any shoulde in any thing (though not euill) either in opinion or affection be diuided from vs. Nay, which more is, oftentimes we should haue al our friends beare an heauie countenaunce toyvardes him,

whome

whome wee for priuate causes haue begun to mislike. But true loue is patient and suffereth longe, forgiuing others, euen as God for Christe his sake hath forgi-
Ephe. 4. 32. uen vs. Neither is there any thing in vs worthie of praise in this worke of loue, if this patience and long suffering be absent.

For as much therefore as both there hath beene and shall bee also to the end of the world in the children of God weakenesse and wants both in iudgement and in affection, it is most necessarie for him that shall haue dealing with any whosoeuer, to craue earnestly at the handes of GOD, for this excellent stay of loue, whiche is called patience or long suffering, without ỳ whiche it will bee impossible to liue Christiantly in suche societie howe small soeuer: especially is this gift necessarie in these latter dayes, where all places and persons almost are ful of offence. It is to be obserued, that this propertie of loue is not onely at variance with hastines that is so soone displeased and so easily offended, but also with that other extreemitie, when a man is so ouerwhelmed with displeasure conceiued, as that notwithstanding hee burst not out into heate, yet hee suffereth his affection towardes the man altogether to quench in him, ceasing any more to shewe foorth the fruites of a louing heart.

Therefore in fewe wordes to comprehende the nature of this propertie of loue, it is that good affection which passeth through vnkindnes to vtter it selfe, and breaketh through displeasures to make it self knowen by louing deedes, beeing in verie deede the powet & worke of God, and therefore able so strongly againste such strong lets to preuaile. It is also saide of this loue

that

that it is *bountifull*, a seconde note or effect to discerne it by. The word signifieth him that is courteous, gentle, and ready to pleasure an other, which is rather the cause of bountifulnes, then bountifulnesse it selfe. For when the heart standeth so sweetly affected, it cannot easily be letted from plentifull witnessing of the same as occasion and abilitie will permit. That this is a propertie that cannot bee sundered from loue, it doth appeare in the loue and affection which parents beare vnto their children. Howe gentle are they to them, how ready to seeke the pleasuring of them, how plentifull and liberall therein, which commeth wholy of a tender affection towards thē. This fruit of loue is fitly ioyned vnto the other: for when a man cannot onely beare the displeasure and vnkindues of men, but also is of a gentle and franck disposition, ready to deserue wel of mē, how can ther be any thing more required: For his patient spirit will not easily take offence at the euil dealings of others, and his mild affection will as hardly vse euil dealing towards other. Therfore peace is soone purchased & long continued, where there is plentie & store of such affections. Euery man may see how hard a thing it is to find either of these fruites of loue. For where is ỹ man almost to be founde, ỹ will beat any vnkindnes at the hands of an other? Or wher is ỹ gentle disposition, that hath a grace and facilitie in readines to do well vnto an other? If any shal haue obteined ỹ one, he thinketh it therfore almost an vnlawfull thing to requist the other at his hands. For if it be a man ỹ can beare somewhat with the vntowardnesse of others, he taketh the desert thereof to be so great, as that it were not lawful to look for any courteous dealing

Loue is bountifull readie to pleasure and benefite the partie loued hauing as it were a grace & facilitie therein, and therefore plentifull and aboundant in the duties thereof.

ling from him, but to holde themselues well satisfied with that other so as euen that were to bee vnthankefull for it, if they did but seeme to require any thing to be added more to it. Likewise if any be found of a gentle & ready affectiō to pleasure others, he thinketh his so doing, to carrie with it a dispensation and priuiledg for his not bearing of vnkindnes at the handes of others: so harde a thing is it to match these two together. But how hard soeuer it be to finde these two coupled together in any one, yet this is an assured truth, ỳ whersoeuer loue is, there are apparent tokens of them both. There is both patience towards infirmities, & redines to deserue wel of those how many soeuer we shall loue. It is lamentable to consider, how far the dealings of men swarue from these properties. Euerie man saith, he is in loue and charitie with al men: yet if he shall be neuer so little offended, he can not be kept either from plaine reuenging, or at the least from letting all good liking of a man. And as he cannot bee kepte from reuenging, no more can hee bee dragged and haled to well deseruing of any: yet for all this perfuadeth him selfe, that all the loue and charitie that is required in a man, dwelleth plentifully in him: so vnskilfully and vncharitably do we iudge of loue & charitie: as if he loued a man, who were not prouoked by any affection boyling in him to hate, or at leaste to mislike him: whereas in verie deede loue is a tender liking conceiued of a man, and so greatly delighting & affecting of him, that hee maketh him both mercifulous apt and easie to doe what soeuer may e pleasure him, and also verie harde by any greefe or displeasure to let go the good liking that once he hath cōceiued of

him. The worlde knoweth not this affection, for it is the ſpeciall worke of Gods grace. It needeth no long ſpeach to declare that the world is not acquainted with it: for euery man almoſte is careleſſe in offending other, ſo farre is hee from this affection that is ſo ready to pleaſure: and euerie man alſo is impatiente of the leaſt diſpleaſure that may bee offered from any other. This that hath beene ſpoken of the rareneſſe of this affection which we call loue, may not beget in vs a diſpaire to come by it, but a care earneſtly to ſeeke it wher it may and will bee had, of ſo many as in the carefull deſire thereof ſhall multiplie their petitions and prayers to God for it. Which muſt bee ſo much the more feruent and often, as this age hath moſt neede of it, & is furtheſt from acquaintaince with it.

Loue is not enuious, for the man that loueth, taketh him ſelfe to be as it were one and the ſame, with the partie whome he loued and therefore after a manner intituled to his praiſes. So that hee doth wiſhe his eſtate to be better then it is, and often times reporteth ſo of it, ſo farre is he from enuying of the ſame.

This is alſo a note of loue to diſcerne it by, that it is not enuious. *Loue* (ſaith the Apoſtle) *enuieth not*. This tender affection of loue that knitteth the heart of one vnto an other, is ſo farre from enuying the graces or giftes of God what ſoeuer in any other whome he loueth, that he wiſheth from his hart, ỳ they were more and better then they are. For triall of the trueth herein, let vs conſider of the affection of parentes towardes their children: where wee are ſure that Nature hath planted loue, and therefore this note of not enuying which alwayes accompanieth it, cannot bee wanting there. What parentes were euer found that did enuie their children, by cauſe there were ſuch plentie or ſtore of giftes in them? Nay, we ſee ỳ plaine contrarie, that they are greatly delighted to heare them prayſed of others for their gifts, and much giuen to ſpeake of their praiſe themſelues: ſometime thinking and affirming

thoſe giftes which they haue, to be more and greater, then in deed they are: nay, ſometime imagining that to bee in them in greate meaſure, whereof in deede they neuer had any portion, no not the leaſt parte: ſo farre are they from any enuying of them: for by loue they are ſo as it were made one, that the prayſes of their children they take to bee a parte of their owne cõmendation, which willingly they would not looſe.

This loue doeth ſo ioyne together and vnite thẽ, that there can nothing be taken from the one, but the other taketh himſelfe to be maimed thereby: as if hee had loſt ſome limme or ioynt of his owne. For this affection maketh them to growe both into one: and who hath euer enuied the good or benefite that he receiued by ſome member of his owne bodie?

The ſcripture teacheth vs that we are all members of one body, and that wee haue our parte of the profite that commeth by the giftes of others, through the meruellous working of God. What madneſſe therefore were it to enuie our owne commoditie? There can bee no greater token of an hatefull man, then is enuie: neither is anye plainer proofe that wee are diuers from the bodie of Chriſt, then to enuie the giftes of the members thereof.

There is great diuerſitie betweene loue and enuie, for he that loueth taketh himſelfe to bee benefited in the benefite of him whome hee loueth: himſelfe to be prayſed, in the prayſes of that man whome hee liketh. The enuious man on the contrarie parte, thinketh that an other man is not praiſed: but in the ſelfe ſame he is diſpraiſed: that an other cannot be profited, but ẏ in the ſame he is hindered: & therfore ſtormeth whẽ

any thing is attributed to an other, as if in that deede ſomething had beene taken from him ſelfe. Thus in all things the enuious man dealeth as if it were a ſtranger from the other: the louing man as if hee were not diuerſe, but one with the other, and a verie parte and member of the ſame. Let vs therefore keep our ſelues farre from this enuie, the trueſt token that can bee of the abſence of charitie, and all the true feare of God or fellowſhip with his members.

For the driuing away of enuie, we haue firſt to deale with our heartes, to perſuade them, (as the trueth is indeed) that we haue our benefite and profite in their gifts, no leſſe then the eye hath benefite from the foot, or the foote from the eye: which is brought to paſſe by the ſecrete and wonderfull worke of God. Secondarily, that wee are of one bodie, and that therefore we are intituled after a manner to the prayſes, commodities, or benefites that doe redounde vnto them. Thirdly, that the Lorde is the authour of this diuerſitie in giftes, and that therefore the enuying of others for their giftes giuen vnto them, is in deede to picke a quarrell with the Lord who hath giuen them, and to vtter our miſliking of his diſtribution and diſpoſing of matters among men. And how dangerous a thing it is to controull the Lord, I leaue to them to conſider of at their leaſure. Laſt of all, to feed our affection herein, is to bring a continuall torment vpon vs. For when will there ceaſſe to bee diuerſitie of giftes in men? And if we be greiued when others haue that which we haue not, when ſhall wee ceaſſe to bee vexed? Shall there not bee this diuerſitie vnto the ende? Shall there bee any time when all the bodie ſhal be but one member?

Let vs not imagine that when we shall giue our hearts leaue to enuie ſomeone, that this affection will dye when he is taken away; or when wee ſhall haue preuayled againſt him: nay, it is made by that meanes ſo much the more ſtronger: and as for the occaſion, it neuer dieth.

For there ſhall be alwayes ſome that ſhall deſerue, and iuſtly haue true praiſe and eſtimation for ſome thing, which we haue not, and therfore cannot come to haue the prayſe of it for our ſelues. Indeed the next way to haue the glorie of it, is by loue to bee as one with the true owner thereof.

To encorage vs to this loue that driueth away enuie, let vs remember that in driuing it away we ioyne with the Lorde, who hath thus appointed it. Wee approue his doinges as good: wee acknowledge by thankfulneſſe and commoditie that we haue of them: we rid our ſelues of an infinite and endleſſe torment.

To conclude this propertie of loue: it is requiſite that we often conſider, howe vnworthie we are of thoſe benefites that wee doe enioye, to learne, both to bee contented with them, and to be thankefull to God for them, and to keepe vs in ſuch thankfull remembrance thereof, as may make vs ſtudious to walke worthie of them, to ſee ſo great goodnes of God towards vs therein, as maye keepe vs occupied in care, howe by duties we may anſwere them: alwayes taking heed, leaſt we ſhoulde become vnthankefull, euen for the good which God did meane towardes vs in thoſe giftes, the poſſeſſion whereof he hath giuen vnto others.

Loue doth not boaſt it ſelfe it is not puffed vp, it

As loue is voide of enuie, ſo it is reported here by the holy Ghoſt that it is voide of all dealing inſolently, fro-

frowardly, or ſtubbernly, (for ſo ſoundeth the word:) and that it is not puffed vp with pride againſte him whome he loueth. Moreouer, that it doth no vncomely thing againſt him, without hauing due regarde of the dignitie of the man, his degree, eſtate, or condition whatſoeuer.

These thinges are expreſſed in three wordes in the text, and may be expreſſed in theſe three wordes thus: that loue dealeth not frowardly, proudly, nor vncomly. Theſe thinges doe I ioyne together in ſpeaking of them, becauſe they are of ſuch affinitie one with an other. Where true loue is, there ỹ man who loueth is ſo perſuaded of the excellencie of the other whom he loueth, and ſo rauiſhed with the admiration of ſome one or other thing in him, that in his iudgement there is nothing, no not in himſelfe like vnto it, or worthie of it: with the which he is ſo delighted, & in loue with all, that oftentimes hee thinketh himſelfe happie, if the ſubmitting of himſelfe to any ſeruice or pains for him, may bee accepted of and taken in good worth at his hands. For the thing which he is in loue with all, appeareth ſo glorious in his eyes, that it darkeneth not onely ſome little thing in himſelfe, but euen that which is the beſt in him, and that whiche before hee made moſt reckoning of, nowe being ſet by this whiche he is ſo enamoured with, appeareth ſcarſe ſufficiently worthie to ſerue it.

A true proofe of this nature, that it is in loue, maye be taken from that prouerbe which is receiued among vs, which is, That loue and Lordſhip can brook no fellowſhip. For loue magnifieth that which it loueth ſo greatly, that it can ſuffer none to be fellows with it at ỹ

disdaineth not, for loue conceiueth ſo highly of the thing loued, that it thinketh no ſeruice to bee humble and dutifull inough to ſuch deſerts. And therefore it cannot deale proudly nor frowardly with the partie loued, neither yet vnſeemely, but ſo as the eſtate therof requireth, that is tenderly and as it were ſeemely with the afflicted condition, not diſdaining them in it, though neuer ſo miſerable, neither yet dealing ſo roughly or careleſſly, as doth little beſeeme ſo pitiful a condition to be dealt withall.

worthinesse which it conceiueth therof, but will haue all other with all submission to giue place therevnto. It was no doubt long tried experience that broughte this into a common speach, and wee haue the triall of it in the loue that we beare towardes our selues. For our nature cannot like of such a praise, wherin others are thought as good as we, hauing equall commendation with vs. We esteeme it nothing, if we be not so magnified, as all others be put vnder vs, in that degree and measure of commendation.

We see it true also in that loue ỳ the wicked man beareth vnto the harlote and wicked woman: when once loue is kindled in his hearte, he abaseth himselfe to all kinde of slauerie, forgitting euen the dignitie of a man is his subiection or rather slauerie vnto her: and all this commeth, because there is loue kindled in his hearte, the nature whereof is to holde a man in a wonderment at the dignitie and worthinesse thereof, euen so greatly, that all thinges in himselfe acknowledge subiection therevnto.

Therefore to apply this vnto the matter which we haue in hand: where loue is, there can be no froward & peeuish dealing, no swelling and setting vp of himselfe, and his owne giftes against him whome he loueth, no vncomely or vnreuerent behauiour in speach countenance, or deede, towardes him, other then the place, worthines, or condition of the man requireth. For loue thinketh not that the thing loued is sufficiently aduanced, vnlesse all other become therein abased. For as was said before, Loue and Lordship, will abide no fellowship. It is profitable to obserue the diuersitie of these thinges that loue driueth away.

Some-

Sometimes a man for want of loue towardes an other, dealeth frowardly and ſtubbernely with him: other ſometimes a man ſhall diſcerne no inſolent and crooked dealing, albeit there be inward ſwelling, and ſetting vp of himſelfe againſt him in his heart and ſecret thought. It may be alſo that both thoſe be lacking, and yet for all that, no loue reigning in him: which is perceiued herein, that he doth not with reuerent eſtimation thereof, humbly acknowledge the graces and giftes of God in the partie loued, and himſelfe alſo dutifully indebted therevnto: or els that he entereth not into ſuch a conſideration of that eſtate that hee is in, whereby he is moued to deale ſo reuerently or tenderly, as vnto that condition, (whether it be proſperous or miſerable) or vnto that man, (whether he be ſtrong or weake) by good right appertaineth. Which declareth plainely that he wanteth loue, whoſe propertie is to deale comely, either ſo humbly as beſeemeth thoſe giftes and great graces of God, or elſe ſo tenderly as his afflicted condition doth require. The crooked & croſſe dealings, the hautie heartes declared by high lookes do plainely ſpeake, that loue is a pilgrime among vs. But if the not reuerent ſubmitting of our ſelues vnto the graces of God in an other, and not dealing with thoſe that be in neceſſitie and diſtreſſe ſo tenderly and lawfully, as vnto that perſon, thoſe giftes, or that condition apperteineth, be added vnto theſe, in whom ſhall we not finde one of theſe three reigning and bearing rule? So rare a gift of God is loue, and ſo much lyeth hidde therein.

The opinion that commonly is receiued of loue, what it is, commeth no neerer vnto loue in deede, then

doth blacke vnto white, or light vnto darkneſſe: which thing to bee true we ſhall eaſily diſcerne, if either wee looke vnto ſelfeloue, or into the naturall loue that parents doe beare vnto their children. For concerning this laſt point of not dealing vncomely, but obſeruing with all reuerence the dignitie of the man: howe plainly may we obſerue this in ſelfe loue? That taketh it ſelfe then rightly regarded, when with reuerence and lowly ſubmiſſion it is honored: and when a man ſo aduanceth him, that he doeth with all lowlineſſe put himſelf vnder him. For loue findeth ſuch worthineſſe and dignitie, as may, by good right, (in the iudgement of him that loueth) clame reuerence and ſubmiſsion thereunto.

The reaſõs to perſuade vs to this humble reuerẽcing of the giftes of God in men by loue, and to forbeare froward dealinges with them, pride and ſwelling againſt them, or vndutifull regard of them, are many, & thoſe weighties. For firſt of all, they are the giftes of God, and therefore he may not want his honour in them. Secõdly, our gifts how good ſoeuer, are appointed to ſerue them, and the more we haue, the greater ſeruice is required at our handes: neither may their neglect of dutie towards vs, be our diſcharge for want of dutie vnto them. Beſides this, they haue gifts which we want. Moreouer, we do not ſee their giftes ſo defaced and ſtayned with infirmities, as we do well know that ours are (if we know our ſelues:) which can not but perſuade vs more highly and reuerently to eſteem of them, then of our ſelues. For be it that we do knowe great infirmitie in them, yet it is ſure, that if we doe know our owne ſelues truly & throughly, we ſhall vn-

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derstand that there is more lacke in our selues then we can charge them withall. For what we want in measure, we are sure to haue it in number. If they shall be infected with some one of few notorious offences, which we are free of, we are priuie to so great a number within our selues (howsoeuer we be shorte in the weight and measure of some sinne whiche they are infected withall) as will match the heynousnes of their offences.

This that hath beene said, that our gifts are by the Lord appointed to the seruice of our brethren, in consideration whereof they are our betters: that their gifts are not knowen vnto vs to be so defaced with sinne, as we are sure ours are: is spoken to this end, that we should by those and such like considerations be drawen to honour the grace of God in them. For we must see some great thing in them, before we shall in trueth behaue our selues reuerently, and not carelesly or vnseemely towardes them. He that loueth hath in him reuerence towardes him whom he loueth, and is voide of this vncomlinesse, that knoweth not dignities, degrees, callings, gifts or conditions of life: which reuerence must partly arise of that which we conceiue to be in them, which we must search out, (rightly examining the worthinesse thereof,) that we may be forced to haue that loue, liking, and estimation of him, which may driue vs from all stubburne, proude, and presumptuous dealinge, yea from all vncomely and vnreuerent dealing towardes him, making his excellencie, to humble vs euen in that wherein we did moste glorie. Thus must wee trauell with our heartes to finde out some great thing in him: for we can hardly

bowe

bowe vnto nothing, or by loue reuerence; but where we shall haue found some worthinesse and cause thereof, yet if there be no great thing in the man, the Lords authoritie must steppe in, to obteine this loue towards him, who hath appointed our giftes to serue those that haue neede of them.

Loue seeketh not her owne.
Loue is so occupied about the thing loued, that a man may easily discerne in it, a neglect of priuate profite and pleasure often times in respect of the regarde to that which is loued.

Loue is also perceiued by this propertie, that, *It seeketh not her owne thinges*: This is set downe also in this place, as a token and sure marke of it: the meaninge whereof is not that loue letteth go all care and regarde of it selfe, but that it is so careful of that which it liketh, that in regard therof, it is often negligent about it selfe, not inioying all the libertie, pleasure, or commoditie, that lawfully it might haue. A proofe of this may be: had in parents, whom nature hath taught to loue their children: they seeke not with howe litle charges they might be discharged of them, in putting them off their hands to bee apprentises of some occupation, whiche may be done with small charges, and is very lawful for them to doe, whereby also they themselues may bee the better able to liue, as beeing with so litle coste vnburthened of them. They inquire not thus with howe litle charges they may bee bestowed, but will straine themselues oftentimes aboue their abilitie, liuing very sparingly and hardly at home, to maintaine them at learning, or at some other thing likely to procure their preferment.

This is loue which seeketh not her owne thinges: which teacheth them to forgoe that pleasure or profit which lawfully they might inioy, to pleasure and profit their children whome they loue. This propertie of loue did Paule plainely declare, when that he did not

1. Cor. 9. 15.

burthen

burthen the congregation as lawfully he might. By this propertie of loue it commeth to passe, that men hauing once learned what is lawefull, begin to inquire then, whether that same be expedient to be done or otherwise, because notwithstanding that it bee lawfull: yet loue will not doe it, vnlesse it be also expedient. By this it commeth to passe, that those which be strong, will not alwaies proceede in the strength of their persuasion to doe accordingly, but forbeare their right to win the weake withall. This propertie of loue is lacking euery where. For almost all men will haue all their pleasures and all their profits, not forgoing any part thereof, although the Gospell and themselues doe heare much euill for it euery where.

If we may once say it is lawful, I may do it by law, or, It is not forbidden, but permitted by the word, we neuer inquire further. This proueth manifestly ỳ loue is not in vs, which seeketh not after all that it may, but is contented to depart from her own right oftentimes, thereby to declare her affection to them whome she loueth: especially when the holding of her to her owne, is like to bring discredit vnto that which she loueth.

In pursuing our commodities, or our pleasures, we alwaies follow them, to the vttermost of that which is lawfull: we driue our commodities as farre alwaies, as by any meanes may be accounted lawfull: as if at any time we be accused of hard dealing, we answere, It is a couenãt: a plaine bargaine: true buying and selling: it is lawfull: As if loue vnto the Gospell (if it were in vs) would not make vs somtimes to giue in, and relent of that we might demaund, to get credit therevnto, and to stop the mouthes of the euill speaker and slaunderer,

rer, when wee see that wee can not holde that, but that wee must procure euill speeche to our profession. Likewise, when wee are charged with excessiue vsing of recreations, or apparell: forthwith we answere, Recreations are lawfull: we may vse it. But loue seeketh not all that it may. When our profession is euill spoken of, the Gospell blamed to be a doctrine of libertie, should not the loue therevnto make vs to seeke all that we may, and beginne to inquire what is most conuenient to purchase glorie to GOD withall? When those which striue for maisteries are desirous to get the garland, and haue a loue therevnto, they doe not sit downe to reckon how many kindes of meates they may lawfully feede vpon, & yet be able to runne with some speede: but they consult how many they had neede to abstaine from, that they may be likely to preuaile and get cõmendation by running. Thus hath loue taught them to defraude them selues of many sweet morsels, which lawfully they might take, to inioy but some corruptible thing. For loue seeketh not al it may, but forgoeth much of her right, for their pleasure whom she so greatly liketh. Miserable therefore are these times wherein so many goe further in pleasures and commodities, then by any lawfull meanes they may do: and the better sort stand at the staues end with God, not yeelding one iote of those profites or pleasures that by any colour of lawfulnes they can lay claime vnto, notwithstanding his name (that is so euill spoken of for this obstinate vse of their libertie) doeth euen begge it at their hands, that they should relent of their right, and some thing giue in vnto their God.

Where are they to be found whom the care of their

brethren doeth ſo occupie, that it taketh them vp from ſome of their lawfull commodities, pleaſures, & cares, to be occupied ỹ more where their loue reſteth? Loue is full of paines, where it loueth: therefore doeth the Apoſtle giue labour and laborouſneſſe vnto it, as the proper note to diſcerne it: wherevnto accordeth that which is ſet downe here, that it is ſo much occupied where it loueth, that oftentimes it neglecteth it ſelfe. 1. Theſ. 1. 3.

This propertie of loue, notably deſcribeth idle and careleſſe Paſtors and Preachers of the worde: whiche ſo much ſeeke them ſelues, that they neglect their flock & charges: wheras if there were loue in deed towards them, it would beget in them the care thereof, euen with the neglect of themſelues, in reſpect of the care and paines taken with them. This propertie muſt euery man trie him ſelfe by, in his calling whatſoeuer. For if the Lorde ſhall accept of our dealings therein, it is meete and requiſite that they be done in loue, whiche is full of ſeruice and paine towardes that whiche it loueth.

To relent of our right vnto God for his glorie, is no worke of ſupererogation which we are not bound vnto (as the Churche of Rome hath taught,) but due debte. For we doe owe loue vnto G.O.D from the ground of our heart, and loue ſeeketh not all her own, but oftentimes frankely and freely giueth of her right vnto God. Herein alſo we may diſcerne, that loue hath great thinges in it, that it mightily carrieth the affections to that which it loueth; and keepeth them occupied there, euen oftentimes to ỹ neglect of it ſelf.

The rareneſſe of it, and the great meaſure that wee ſhall ſee our ſelues come ſhort thereof, muſt force vs to

often and earneſt prayer to God for it. Wherein it ſhall be profitable to remember, that this not ſeeking of our ſelues but the good of other, is in truth the next way to benefite our ſelues. For as the hand whiche is occupied alwayes in giuing forth helpe to the mouth, or other partes of the body, doth in ſo doing prouide for it ſelf and hath his nouriſhment, helpe, and health, of that which it hath giuen vnto the mouth: ſo by the eſpeciall working of God it commeth to paſſe, that our benefit is incloſed in that which we beſtow vpon another, & he becommeth the beſt husband for himſelfe, that is moſt imployed according to his calling vpon other. This is a ſpeciall worke we may ſee of Gods grace: for our nature is wholy giuen to attende vpon her ſelfe, litle regarding (ſo matters go wel there) how it fareth with others abroade. Loue in like manner is knowen thus, that *It is not prouoked vnto anger*: it is not eaſily incenſed, though wrong be offred vnto it. For the heart is ſo knit by loue, that it can well beare many wrongs. This note, whereby loue is diſcerned differeth not muche from that propertie whiche was ſpoken of in the firſt place, ſaue that to ſpeak properly, that is a meekeneſſe ioyned with doings, and this with ſuffering. This hardneſſe to be prouoked vnto anger, is procured by the help of that which followeth being another token of loue, that it thinketh not euill, or imputeth not euill. For in aſmuch as it ſtandeth not vpon the matter, examining the euil dealing that is in it, but by loue either altogether paſſeth ouer it, or elſe witeth and blameth ſome other thing for it, as a cauſe that moued the doer thereunto, and ſo remoueth it frō him: therefore it can not be incenſed therewith or pro-

Loue is not prouoked vnto anger, for being ſo ſurely knit vnto the thing loued, as in deed it is, how can it but ſuffer many wrongs before it ſhalbe ſtirred againſt that that is ſo deare vnto it.

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ſuoked vnto anger. Parents in dealing with their children do plainely proue, that loue wanteth this diligent conſidering, thinking vpō, or through examining of ẏ euil of their children. For how many of their froward doinges do they paſſe ouer, and not examine at all? In howe many thinges which they ſee to be offences in them, do they notwithſtanding put ouer the whole blame thereof, to ſome one thing or other? As, that their frowardneſſe commeth for lacke of ſleepe, or want of meate, &c. For loue cannot ſtie into the euill, to be muſing and thinking much vpon it, diligently examining the wickednes how great it is that doth appeare in it: loue cannot ſtand vpon it, to gather together the coniectures that may be had of great euill to be in it. Hereby it appeareth that loue is farre from ſuſpicion of euill, where there is no apparent tokē thereof, ſeeing it paſſeth with ſuch ſpeede, and turneth the thoughtes ſo ſoone from muſing vpon & examining ſeene and knowen euilles, in thoſe whom it loueth.

It is alſo incident to loue as a true marke to diſcerne it by, *Not to reioyce in iniquitie, but to reioyce in the trueth.* So doth the holie Ghoſt report of it in this place. The *Trueth*, wherein he that loueth is ſaide to reioyce, ſignifieth true and ſincere dealing, according to the vſuall ſpeech of the ſcripture: which may alſo be vnderſtood, in ẏ it is ſet here againſt iniquitie or vnrighteouſnes, as beeing contrarie thervnto. This propertie of *Not reioyſing in iniquitie*, is very fitly ioyned vnto the former. For in that it was ſaide not to thinke euill, but friendly not to impute it, it might be thought that loue had a delight in the euill dealing of him whom hee loueth: therfore is this added, that it reioyceth not in his euill

Loue thinketh not euill or imputeth not euil, but either will not take knowledge at al of the ill dealing of him whom he loueth or elſe blame ſom other thing for it, as the cauſe that moued him thereunto. Loue reioyceth not in iniquitie but reioyceth in the truth. Loue reioiceth neither in the doinges of him that is loued which be not ſincere & ſound, ſo as he may haue honor and good report for them, neither yet in the dealings of himſelfe or other towardes him that may iuſtly be charged with the want of good & ſincere dealing, but contrariwiſe delighteth in his owne and others their wel dealing with him that he loueth.

dealing and vnrighteousnes. For these may well stand together: not to search into euill thinges to withdraw his affection from the offender therein, and yet for all that to be greeued that the thing is done. For he well vnderstandeth, that that which is done vnrighteously cannot but turne to his discredite and reproche, which he would be lothe should happen vnto him whom he so tenderly loueth. The most wicked man that liueth, would be loath that the man whom he loueth should do any thing, which (in his iudgement) could not but bring harme or hurt vnto him: and when any such thing escapeth him, he is greeued and vexed at it. If it be saide against the trueth of this, that when one wicked man loueth another, yet he will reioyce at many thinges done wickedly and vniustly by him whom he loueth: to that it may be answered, that he (according to the blindnes and hardnes of his heart) thinketh not that his such dealing will any way turne to his hurt or discredit: but thinketh rather that it will worke his credite among those men y he vseth to make account of: as for feare of punishment from God against him, that is farre out of sight. Herevpon it is plaine, that perfect loue is not to be found but among the godly: for all other through blindenesse and hardnesse of hart reioyce at many things done by those whom they loue, which are not sincere & righteous: and therefore must turne to their hurt, from the hands of the Lord: which yet they do not so much as once surmise, because their iudgement of thinges is not according to the worde of God. Here falleth downe that great piller of Poperie which crieth with open mouth, for loue and vnitie, & yet smothereth trueth, righteousnesse and sincerite, re-

ioycing and triumphing in that which the trueth and righteouſneſſe of God ſet downe in his word, vtterly condemneth. Here alſo is condemned that damnable ſecte which termeth it ſelfe the Familie of Loue, who vpholding their loue like vnto the Papiſtes, are cleane gone from the trueth and righteouſneſſe of God approued by his worde, vnto a righteouſneſſe approued by the reuelation of their owne ſpirite, making the worde of God the plaine ſong which their ſpirite may deſcant vpon, as ſeemeth good vnto it ſelf: but always ſo, that there be no melodie but frō their own mouth. For they will haue the worde to haue no ſoundneſſe nor certeintie in it ſelfe. Hereby is all the friendſhippe of the wicked condemned, who will haue no long liking of any, but ſuch as will ioy with thē in their wickednes: for they will not holde friendſhip with them, y will not lend them the credite of their countenance, and if neede be of their othe alſo, to helpe out euill cauſes withall. Here alſo are all theſe detected of want of loue who publiſhe abroade the infirmities of their brethren to thoſe, to whom in no conſideration it is behouefull to be knowen.

Loue reioyceth not in iniquitie, nor in the vnrighteous or not ſincere dealing of him whom he loueth, nor in the vnrighteous or not ſincere dealing of others towardes him. For the loue which he beareth towardes him, forceth him to miſlike of all annoyance and wrong, that happeneth to him. And becauſe of this, he can not but with griefe heare of any wrong or harde meaſure offered him: ſo farre is he himſelfe from dealing euil or hardly with him. Loue reioyceth not in iniquitie, but it reioyceth or ioyeth toge-

ther with him at the trueth, or sincerities, and vprightnes of his dealing: because that will turne to his good, and haue approbation and allowance euen from men. Loue solaceth it selfe in the commendable doinges of him whom he loueth, and the man that loueth, taketh pleasure in the well doing of him whom he loueth. Therefore, if there be true loue in vs, we must not only not enuie the good doinges of our brethren, but we must acquaint our heartes to ioy with them in their good doing, and good report for the same. It is a good degree of profiting to haue driuen away enuie: but we must proceede further, to ioy with him in his well doing, and deserued cõmendation for the same. For men deale wel with him, whẽ they shal iustifie his sincerite by their talke and speech: which if our heart repine at, nay, if they doe not ioy at it, that plainely bewrayeth want of loue to be in vs towardes them. When we shall once come to this, to ioy in heart at their vpright dealing, that their good dealing shall be the comfort of our heart, we shall not be able to denie them any helpe that is in vs of counsell or admonition, that may either incourage them to do good, or withdraw them from that which is euill, nay, we shall be readie to offer it vnasked for: especially, when we shal perceiue some neede thereof. These things which are in the last place attributed vnto loue, as that *It suffereth all thinges: it beleeueth all thinges: hopeth all thinges: endureth all thinges:* do declare, that a louing man is of a very patient spirit toward his brother euen in his infirmities, & y he layeth his handes softely vpon the sores of him whom he loueth, and desireth to haue them healed, hauing a great burthen of griefe vpon himself for thẽ, which notwithstan-

Loue suffereth thinges beleeueth all thinges, hopeth all thinges &c.

ſtanding loue teacheth him to go vnder and to abide, and not deintily or impatiently and roughly with ſpeede to caſt it off.

Likewiſe it is declared heere, that loue is of a good and eaſie diſpoſition, to beleeue and hope well of him whom hee loueth. We may not thinke when it is ſaid that *Loue beleeueth all thinges, and endureth all things*, that loue wanteth all iudgement to diſcerne: but the meaning of the holie Ghoſte is by that vniuerſall note, to declare howe much they are inclined that way, and how eaſily induced therevnto, when there is any good matter to moue them therein. As for that lightneſſe in beleeuing, that cõmeth for want of wit & iudgment, it is eaſily diſcerned frõ ỹ which proceedeth of charitie and loue. When we ſhall haue tried truly our dealings towardes God, our dealinges towards our neighbours, and our dealings in our ſeuerall callinges, by theſe affections which are reported by the holie Ghoſt to be in loue, it will appeare, that to be a Chriſtian is a rare matter, a mightie, rare, and eſpecial worke of God. Now let vs pray, &c.

Loue hath a burden vpon him of the wants and infirmities of him whom he loueth, which he doth goe vnder, beleeuing and hoping to ſee them redreſſed.

We are to trie our affections towards the things commaunded vs of God & our actions and deedes both towarde him and our brethren by theſe properties which ar alwaies found in ſome meaſure where loue is, which be to paſſe through offences and lets, to witneſſe goodwill to the thing loued, to be plentiful & bountiful in the duties of loue, to bee humbly ſubiect to all the ſeruice & duties therof, to be negligent ſometimes about his owne matters in attending vpon that that is loued to reioyce when his dealinges are good and ſincere toward ỹ thing loued and to be greeued when through infirmity he bewrayeth the contrary, to ſuffer with the thing loued aſſuredly beleiuing to ſee the condition therof bettered.

The thirteenth Lecture vpon the thirde Chapter to the Galathians, and tenth verſe.

10 *As many as are of the workes of the lawe, are vnder the curſſe: for it is written, Curſſed is euerie man that continueth not in all thinges, which are written in the booke of the law, to do them.*

HAuing learned what things are to be done of vs, and in what manner they are to be done, it remaineth to consider, whether any man can do all these good deedes that are commanded by the lawe of God, in that fourme and manner that he hath commanded, that is, from the ground of a louing hart. Which must be discerned to haue ẏ tender affection of loue in it, by these properties which neuer are wanting where loue is to be found, according as of late it was proued vnto vs. The scripture is plaine in this matter, that no man can fulfill the lawe. In the Epistle to the Galathians, the Apostle affirmeth all those to be cursed, that claime righteousnesse for the workes of the lawe which they haue done: & he vseth this reason to proue that all suche are vnder the curse: *For it is written* (saith he) *Cursed is euerie man that continueth not in all things which are written in the booke of the lawe, to do them:* taking it for an vndoubted trueth, that no man continueth in doing all those things. This reason is no reason, if the Church of Rome may be beleeued. It is no reason with them, to say, Euerie man is cursed that hopeth for saluation from the workes of the lawe done by him, because the lawe curseth him that continueth not in al duties of the law to do them. For they say, that a man may continue in all thinges that are commaunded him in the lawe to doe them, in that they say, A man may fulfil the lawe. And if a man may continue in doing all thinges that are commaunded, then is he free from the curse of the law: because the lawe curseth none, but such as continue not in the fulfilling of all thinges in it.

Gal. 3. 10.

No man can continue in doing al thinges that are written in the book of the law, and therefore no man can clayme righteousnes by his works: for it is written, cursed is he that continueth not in all things written in the booke of the law to do them.

But the holie Ghoste taketh this, as graunted of all men,

men, that there is no man that continueth in all things that are written in the booke of the lawe to do them: and therfore thinketh, that he hath ſufficiently proued, that which he affirmed, that all men, who lay clayme to righteouſneſſe by the workes of the lawe, are accurſſed. The Apoſtle affirmeth euery man to be accurſſed that ſeeketh for righteouſneſſe from the law: becauſe the law dealeth ſo ſtrictly and hardly with man, that it curſſeth euerie man who continueth not in doing all the thinges commanded in it: which the Apoſtle taketh to be impoſsible, and therevpon is bold to affirme, all men to lye vnder the curſſe of the lawe, for not hauing continued in all the dueties thereof. But the Church of Rome acquiteth them of that curſſe, affirming plainely, that a man may keepe the lawe, and continue in all the dueties thereof, for want whereof & for none other cauſe the Apoſtle did lay the curſſe vpon euerie man. It may not be omitted, that there is ſuch contrarietie of iudgement betweene the doctrine of the Apoſtle, and the doctrine of the Church of Rome, that the Apoſtle ſhould take that as graunted, that no man can continue in all things commaunded in the lawe: & therefore al men to be accurſſed: and they of ỳ Church to hold it as a receiued doctrine and approued of them all, that a man may continue in the workes of the law, and fulfill and keepe the lawe: in ſo much as they are not aſhamed to pronounce him to be accurſſed, who ſhall holde, that the law doth lay any impoſsible thing vpon vs. The Apoſtle doth take it to be ſo plaine, that no man may keepe the lawe, that he will not beſtowe any paines in the proofe therof. The Church of Rome taketh it to be ſo plaine, that a man may keepe the law,

that they do accurse him, whosoeuer shal hold the contrarie. But it behoueth vs to rest in the doctrine of the holy Ghost, which therefore holdeth all men accursed that sticke vnto the righteousnesse of workes, because no man can do all those workes to the which righteousnesse and life is promised. And righteousnesse is promised, not vnto him that shal do some few works, but vnto him that shall haue done all that are written in the booke of the lawe. Neither yet vnto him that for a great time shall haue done all, but vnto him that shall haue continued from the beginning, vnto the end of his life, in doing all the workes that are commanded in the lawe. Whereby it appeareth, that that man who shall offend but in one thing forbidden in the law, is in so doing shut out from all hold and hope of righteousnes thereby. For he is holden accursed by the law, that continueth not in all thinges that are written in the booke of the lawe to do them. The law doth offer vs wages for our worke, but so, that it refuseth to pay any penie, but vnto him that shall bring all his worke finished and done: because the couenant was so: and the lawe dealeth by indenture and couenaunt and not otherwise. He shal not want hier for his labour, that shall haue done his whole taske, and all that was set and appointed him for to doe. For the Lorde did couenaunt with vs for accomplishment of those workes, that were agreed vpon and set downe in the lawe, that when we shoulde haue perfourmed that obedience, it might be lawfull for vs, to claime our wages: whiche is, that he that doeth them, shall liue in them. But if we should come with our worke halfe done and halfe vndone, or any (euen the least parte) vndone, the lawe

Gal. 13. 12.

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sendeth vs away without wages: letting vs see the cō-
dition of the obligation, which is, that hee standeth
accursed, without al hope of hier from the lawe, that
shall not continue to doe all thinges that are com-
ded. For the lawe will not go one iot from couenant.
In deede it will keepe couenant with vs, if wee keepe
couenant with it, and bring our whole worke accom-
plished according to the indenture. If a man shoulde
for ten, twentie, or fourtie yeare, or if it were possi-
ble that frō his infancie vnto his dying day, he should
haue bene a painefull workeman in the lawe, doing all
the workes thereof truely and without blame, and
yet slippe in one thing, if but in one thought, euen v-
pon his dying day, he doeth therein forfait his obliga-
tion, wherein he standeth bound for continuing in all
the workes of the Law vnto the end. *Cursed is he* (saith
the Lawe) *that continueth not*. And as was said before,
the lawe dealeth not but by indenture, and therefore
looketh for and will haue the benefite of the obligati-
on and the forfaiture of the bond at our handes. If it
shall be said that the good workes that wee haue done
shall discharge vs of the euill that wee haue done, that
answere will not be taken: there is no reason in it,
nor lawe for it. For when we are bounde to do those
workes (which wee say will discharge vs from the e-
uill workes that wee haue done) and more then they
be, (for we are bounde to do all, and it is due debte of
our part) howe commeth it to passe, by what right or
reason, that part of paiment of one summe which is due
debt, (it being but a part thereof,) but also shoulde dis-
charge vs of an other bond, wherein we stand bounde
for the paiment of an other summe of monie?

The good work that we haue done or shall do can not satisfie for euill workes because that if a man shoulde continue vnto the ende of his life in well doing, he shoulde doe no more thē he is bound vnto by the commandement of God where is then no ouerplus that should answere for his sinnes, when all that he can doe is due debts Gal. 3. 10.

We stand bound not onely to doe well, but also
|| to absteine from doing euill. The discharge of one
bonde (if it were fully discharged) could do no more,
but free from vs the daunger of that: it cannot acquite
|| vs of the other bonde, wherein wee stand otherwayes
charged. To applie it to our purpose, the bond wherin
we stand charged for doing well, being in some parte
answered, cannot cancell the other obligation wherein
we stand bounde to absteine from euill.

There is no man that hath an other bounde vnto
|| him in two seuerall obligations, for two seuerall sum-
|| mes of monie, that will by and by after that one is dis-
charged, take the other by that paiment to be as good
as cancelled: there is in it neither lawe, right, nor
reason.

Much lesse will any man bee so foolish, as when but
some parte of the one shall be paide, to imagine that
|| then he must giue ouer, not onely the claime of the
|| other parte yet behinde, but also the whole debte of
|| that bonde, which in no parte hath beene discharged.
These thinges being considered, wee shall bee forced
to say with the Apostle, So many as sticke vnto the
workes of the law, are vnder the curse. For it is writ-
ten *Cursed is euery man that continueth not in all thinges
which are written in the booke of the lawe to doe them.*

If any man shall thinke with himselfe, that this
reason is not sufficient to prooue all accursed, because
euery one that doth not continue is accursed, imagi-
ning that a man may continue in all thinges: let him
|| examine himselfe by euerie commandement in euery
|| seuerall dutie thereof: adding therevnto the properties
of loue, and considering whether his affection may be

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proued by these effectes, to beare loue vnto the lawe and the duties of the lawe, or otherwise ioyning with all, his countenance in euerie thing, euen in the thoughtes of his heart: and then, no doubte, it will bee manifest vnto him selfe, that hee is farre from that righteousnesse which the lawe requireth, and he by it is bound to performe. He shall then see, that he himselfe is farre shorte of that number of workes which haue promise of life made vnto the workers thereof, when they shall haue accomplished those workes in that nũber of deedes, and that louing manner of doing, which the Lorde requireth: especially if that promise be remembred, that there must be continuance without interruption, both in deedes and maner of doeing, euen vnto the end.

Moreouer, the punishmentes in this worlde whiche the godliest that euer liued haue not beene altogether free from, declare that no man keepeth the lawe. For the lawe doth not onely promise freedome from punishments, but also plentie of all manner of blessinges in the fruite of our bodie, in the fruite of our grounde, in the increase of our kine, cattell, flockes of sheepe, in our cõming in, in our going out, in all that we take in hande, in causing all that rise vp against vs to fal before our face, &c. But the godliest man that euer liued was neuer free from all those punishmentes that there are appointed for the transgressours of the lawe, nor yet blessed with all those blessings in all thinges which are promised to them that keepe the lawe, and therevpon we may safely cõclude, that the godliest man that euer liued did neuer fulfill the lawe. For then surely the Lord wold haue stood stedfast to his promise, both to

Deut. 28.

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haue procured all these blessings promised vnto him and also to haue kept euerie part of those punishmentes from him, which are appointed for the transgressours of the commaundementes of God.

In this manner doth the Apostle proue, that righteousnes commeth by the mercies of God taken hold on by faith, bicause the wrath of God is reuealed from heauen, against all vnrighteousnes and vngodlines of men, withholding the trueth in righteousnes: proceeding to the punishment of the gentils, to declare what befall them, declaring also as concerning the Iewes, that the name of God was euill spoken of for them, that calamitie was in their wayes, and that they had not knowen the way of peace, taking his ground from the punishmentes that light vpon them, to proue that they holde the trueth in vnrighteousnesse, that their obedience did not aunswere vnto their knowledge which they had of GOD, that they coulde claime nothing in respecte of their deedes, which the Lorde from heauen had reproued, by punishments brought in vpon them. And therefore he doth strengthen his former affirmatiō, that the iust man shall liue by faith, which was his purpose to proue vnto them, and vnto the which end he directeth all his speache in those foure Chapters.

Rom. 1. 18.

In like manner the Apostle proueth to the Romans, that all men had sinne, (euen children that did neuer committe any actuall offence,) because death (which is the punishment of sinne) did take holde vpon all. This one punishment therefore, if there were no other, may suffice to proue, that no man euer did keepe the lawe, because death which is a punishment for

Rom. 5. 12. 14.

for transgressing of the law doeth seaze vpon al men, of what estate, degree, or yeares soeuer.

It is the reason of the Apostle in that place, that because all had sinned, therfore death came vpon all: proouing by the dealing of God against man in punishing of his, that man had dealt against God, in transgressing of his lawe and commandements: nay, prouing (which is yet more,) that because God punished all men, therefore euery man hath offended againste him in transgressing his Lawes and commandements: so that there is no man that can say he hath or doth fulfill the lawe.

For if it might in truth be vttered of any man, that he were able to fulfill the lawe, it might in like manner as truly be affirmed and hoped for, that the same man shoulde neuer die or chaunge his corruptible estate. Wherefore then serueth the Law? May it stand with the righteousnesse of God to commaunde any thing that wee cannot doe? Or to make promises of life, for the keeping and obseruing of that, which he knewe assuredly wee coulde not perfourme?

Obiect.

Firſt, that the Lord might righteously require that kinde of obedience at our handes, though it were not possible for vs to perfourme it, may be proued hereby: because we shoulde haue had power to haue perfourmed it, if we had continued in that estate that he had left vs in.

Sol:

Our sinne therefore and weakenesse by the meane of sinne which is our owne offence, cannot now make that vnrighteous in GOD, which before was righteous. Our vnrighteousnesse and sinne cannot make vs lesse indebted into God then before we were.

Is it not blasphemie to say, that because we had offe-
ded more, therefore the iustice of God shoulde bee
lesse then before it had beene? We confesse it was iust
before the fall of man to require all these duties at our
handes, because he had giuen vs power and abilitie to
bee able to perfourme them: And can our sinnes so
pull in the iustice of God, that now it shall no longer
bee lawfull for him to keepe the same rule of equitie
which he did obserue before?

Moreouer, who can let the Lord who is indebted
vnto no man, to promise eternall life vnder what dee-
des or couenauntes soeuer seeme good vnto him?
Shall it bee vnlawfull for a man who hath some por-
tion of land to sell, to say vnto a poore man, (who is
not able to giue halfe so much as he doeth offer to sell
it for, and as it is worth in deede,) Thus muche I
meane to haue for it of him whosoeuer shall inioy it?
Is it vnlawfull thus to price it, because the poore man
is not worth so much as will purchase it? Doeth his
pouertie make the land of lesse value, either else make
it vnlawfull for him to require any thing like as the
goodnes of the ground doeth deserue? No man will
thinke this to haue any equitie or right in it.

No more surely hath this other: that our pouertie
and want should make it vnlawfull for the Lorde to
esteeme the treasures of his kingdome aboue all the
obedience that wee can perfourne, and to set them at
a greater price then this pouertie and want that wee
are in, shall euer bee able to reach vnto.

If it bee further demaunded, what meaning the
Lorde had in promising life vnto vs, for doing of that
which he knewe we neuer coulde perfourme & bring

The reason why the Lord hath promised life vnto vs for doing that which he knewe we neuer could perfourme, was to let vs see our owne inabilitie pouertie & insufficiencie to saue our selue: that from the sight thereof, we might be led to the death of Christ, to see the great fruite and benefite thereof, for the persuasion of our owne abilitie to worke our owne saluation at the

so passe; it is to bee answered: that the Lorde did it, to let vs (who are so well persuaded (by nature) of our owne abilitie) see cleerely into our pouertie and want, howe greate it is: that we might haue true triall within our selues, howe greatly wee are beholden vnto the free mercies of God in Iesus Christ: When wee shall haue seene plainely by the lawe, howe vnable wee are to perfourme that there is required to be done, of so many as hope for wages by reaso of their work, and that if wee will lay claime to the mercies of God for our workes, we remaine accursed for euerie sinne and offence against the Lawe committed by vs: because it is the written sentence of the lawe, that *Hee is cursed that continueth not in all thinges that are written in the booke of the Law to do them*: Then not from y bare speech of our mouth, but from the true triall of our hearte, wee are sent to the mercies of GOD alone, to sticke wholy vnto them, acknowledging all our goodnesse to proceede from thence alone, and are compelled by the sense and feeling of our owne wantes (made knowen vnto vs by the lawe,) to let passe all that opinion of our owne workes, which wee before were so well persuaded of. As if some impotent and lame childe, that were in deede able to doe nothing towardes the earning of his liuing, (beeing chargeable to his father, not onely for him selfe, but also for one that shoulde giue attendaunce vnto him) shoulde in the foolish perswasion of some trifling worke that hee doeth, perswade himselfe that he is so farre from charging his father, that hee is become verie helpfull vnto him, bringing in a great portion of that

least in some part is so strongly setled in our corrupt harts that wee shoulde neuer let it goe, if so cleare a glasse as is this lawe of our God should not let vs see the contrarie most apparently.

where-

by

whereby his father and his whole familie is mainteined: whervpon his father setteth him to some work, promising to giue him wages for it, as he doeth vnto day labouring men, that the ouerplus of his charges may redound to his owne profite alone: When the foolishe impotent childe seeth by good experience, that he is not able to do any thing to the maintenance of his liuing, then he is forced to acknowledge his fathers liberalitie, & to confesse his vndeserued goodnes towardes him, whiche before he made no reckoning of, pleasing himselfe in the foolishe persuasion of his owne earning, vntill by good triall it hath beene proued vnto him to bee nothing.

In like manner the Lorde our God, willing that we shoulde take our selues, as wee are in deede, beholden to his mercie, and onely cleaue to that, is constrained to bring vs from this foolish persuatiō of our deseruinges and earninges by our owne workes, (the persuation whereof keepeth vs from magnifying of his mercies as wee are bounde:) and to set vs to worke for wages, appointing vs hire for labour, and wages for a certaine number of workes: wherein, when wee shall haue taken triall of our owne insufficiencie to maintaine our selues, wee shall bee forced to lay hold of his alone mercies and in true humilitie acknowledge the benefite thereof, which was a principall ende that the Lorde did looke at, in loading vs with that so great labour of the lawe, and exacting a continuaunce in euery worke thereof, so streightly at our handes.

For the promise to be receiued to mercie in the merites of Christ alone, was made foure hundreth yeres

and

and more before the lawe, which came in to driue vs by due experience of our ſelues to ſtick wholy vnto ỳ bountie of that his mercie: which thing to bee ſo, the Apoſtle proueth by the nature of the lawe that was giuen.

For ſuch a lawe was giuen, as (by meanes of our weakeneſſe) coulde not giue life. And therefore ſure it is, that the Lorde meant not that wee ſhoulde looke for happineſſe from the lawe and the obedience thereof, but wholy from the mercies of God in Chriſte.

If there had beene a lawe giuen (ſaith the Apoſtle) *which coulde haue giuen life, ſurely righteouſneſſe ſhoulde haue beene by the lawe: But the ſcripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſte ſhoulde bee giuen to them that beleeue. Wherefore the lawe was our ſchoolemaiſter to bring vs to Chriſt, that we might be made righteous by faith.* Gal.3.21.22,24

The Apoſtle ſaith, that if there had beene giuen ſuch a lawe as coulde haue giuen life: rigteouſneſſe ſhould haue come by the law. Sure it is, that the want which was in the law to giue life, was not in it ſelfe: for it did promiſe life vnto them that kepte it, whiche promiſe made by the Lorde to the keepers of the law, it were blaſphemie once to imagine that he wold not, or coulde not perfourme. Therefore the wante that is in the lawe to giue life, commeth wholie of our infirmitie: by reaſon of the weakeneſſe that is in fleſhe and bloulde, as it is written to the Romanes: That *That which was impoſſible to the Lawe, in as much as it was weake, becauſe of the fleſhe, God ſending his owne ſonne in the multitude of ſinfull fleſhe, and for ſinne condemned ſin in the fleſh.*

Great is the opinion that flesh and bloude hath of
|| it selfe, when the Lorde is constrained to bring a loo-
|| king glasse of his law for vs, before we can be brought
to iudge rightly of our selues.

Great is the credite of our own deseruing and earning by our well doing, when the Lorde to pull vs from it, is forced to put vs to the triall of an impossible worke. Hardly are wee brought from the opinion
|| of our owne wealth & estate, which the Lorde can-
|| not bee beleeued of vs, telling vs the contrarie: be-
|| fore he hath layd before vs in his accounting booke, our seuerall percels of debte.

A Christian therefore is taught by the ende that God had in giuing of his lawe, to learne howe harde a thing it is to lay downe all liking of himselfe, and opinion of well deseruing of for his deeds, in as much as the Lorde is driuen to reckon with vs particularly, & proue vnto vs by plaine euidence that we are worse then nothing, before wee can bee made to let goe the opinion that wee haue once conceiued of our owne good estate. Therefore, whosoeuer meaneth to depende truly vpon God, must by the often sight of himselfe in the law, bee wained from the opinion of hys owne doinges, while that in seeing his deformities so much in euerie part) by meanes of the sundrie and seuerall duties that are commaunded,) hee bee compelled by good triall to acknowledge the benefite of Christes bloude, whereby they are wiped away. For
|| it is the true triall of our selues, that maketh Christe
|| to bee of any reckoning with vs. It is the true missy-
|| king of our selues that causeth vs to like of him. How necessarie then is it for vs, not onely to acknowledge

a kinde of debte, but to see the seuerall parcels there-
of in euery commaundement growing to such a great
summe, as shoulde offer iust occasion to thinke high-
ly of him, who hath brought vs a free discharge, for
these so many and sundrie billes of debt.

Let vs learne then often to goe vnto the countinge
booke of God: to see in euery commaundement the
great debte that wee are drawen into, that wee maye
haue occasion knowen to our selues to be verie great,
why wee shoulde wholy betake vs to the mercies of
our GOD. It falleth out often times, that a man
who is depely in deebte, for want of earnest consider-
ration had of the seuerall summes and percels of the
same, may take it to bee no great benefite to bee dis-
charged thereof: but when the particulars bee sum-
med and brought in, and the whole thereof appeareth
to bee a greate matter to discharge, he beginneth to
chaunge his mind, and to take him for a speciall friend
that woulde offer to aunswere it: Euen so it commeth
to passe with vs, while in generall wordes of course
wee confesse our selues to bee sinners, and therefore
indebted vnto God, but yet neuer truely consider by
the triall of our selues in euery commaundemente,
what the particulars are whereof the generall ariseth
so greate. We make no greate account of the mercies
brought by Christ, for the discharge thereof, by cause
the greatnesse of the debt and daunger, for wante of
summing the particulars, is not truely knowne nor
rightly considered of: which is the thing that maketh
a right reckoning both of our owne want, and also
of the worthinesse, in releasing vs from so great daun-
ger and debte.

By this we may cleerely perceiue, that so manye as shall not often looke to their liues by the lawe, doe neither knowe what wretchednesse is in them selues, nor yet what mercie is in Christ. For being ignorant of the seuerall percels, they doe iudge amisse of the whole, and therefore of the greatnesse of that benefite that hath discharged all. Those men that are not acquainted with the often sight of their seuerall sinnes by the lawe and commaundementes, may fitly bee compared to a man that hath some sore in his body, which he discerneth by some little hole appearing in the skine, yet as he maketh nothing of it, neither thinketh it to bee any great benefite to bee cured thereof: for it appeareth to him to bee verie little, by reason of the small quantitie of skinne that is broken: but after that it being searched and lanced, there is knowen to bee so much deade flesh about it, as (being taken out) maketh the hole tenne times greater then before: then hee beginneth to thinke what daunger hee is in for the decay of his whole bodie, if that part be not well healed, and therefore taketh it for a greate and a singular benefite to be cured thereof, which before he did nothing at all esteeme.

No lesse necessarie is it for vs by searching into our seuerall corruptions in euery commaundemente, to cut away the dead flesh of careless good liking of our estate, or at the least of finding no greate lacke in it which hindereth the true entertaining of the free mercies of Christ.

For it is the burthen that wee feele of sinne by the lawe, which maketh grace sweete & acceptable vnto vs: and they that be loaden with the weight of sinne, bee

bee those whome the Lorde hath promised to ease, as it is written in Mathew: *Come vnto mee all yee that are wearie and loaden, and I will ease you.* Mat.11.28.

For they that doe not well perceiue in what a miserable condition they shoulde bee without him, can neuer lightly esteeme of him. One contrarie maketh an other better knowen. Libertie is neuer so sweete, as when it commeth immediatly after bondage. One daye of libertie is more made of, while the burthen of bondage is freshe in memorie, then two dayes after, when there is no remembraunce lefte of the former condition. It is miserie that maketh a right account of mercie. It is miserie that maketh mercie to be mercie. The law must let vs see our miserie, that we may haue right regard of mercie. If it were so expediēt for Paule to haue the messenger of Sathan to buffet him, least he shoulde be exalted out of measure for the aboundance of Gods giftes, that praying often that it might depart from him, hee coulde not bee hearde to haue it taken cleane awaye, as appeareth to the Corinthians, howe necessarie is it for vs, that are in much more daunger then hee, to bee exalted with the liking of our selues, to bee kept humble with the continuall sight of our infirmities in the lawe, that we exalte not our selues against the free grace of our God? 1. Cor. 12.7.8.

In the booke of Iob it appeareth, that the Lorde, to hide the pride of man, bringeth him into some one greate affliction or other, and that sundrie times. For there it is sayde, that God will worke thus twise or thrise with a man, that he may turne backe his soule from the pit. For these are the wordes of the texte in that place. Iob. 33.16.17. Iob. 33.29.

This doctrine vtterly ouerthroweth them, that reſt in their workes: looking for righteouſneſſe and iuſtification, from their owne deſeruinges and good deedes becauſe they haue kepte the lawe of God in their owne opinion, and therefore may iuſtly laye claime to eternall life for thoſe their good deedes.

This doctrine alſo condemneth all ſecure men, that haue no ſenſe of ſinne: For the lawe ſhoulde ſo laye open vnto vs the ſoares of our ſinnes, that the verie ſight thereof might ſende vs to Chriſte: For the end of it is ſo to charge vs with our owne wofull eſtate, that wee may bee driuen to giue ouer all the ſtrongeſt holde that wee haue, which is the opinion of our ſelues, and fortifie our ſelues in Chriſte and in his mercies alone. It is the greateſt worke of the Lorde to winne this holde at our handes: yet if wee remaine in it wee are but deade men and caſt away euery one of vs. The Lorde therefore meaning to hide vs in his mercies, and there to make a ſure and ſafe harborough for vs, doeth ſhoot off this warning peece of the lawe, ſo to ſhake this ruinous holde of our owne good deedes, that wee ſeeing in deede the weakeneſſe thereof, may take vs to his mercies alone: a holde that will holde in deede.

The practiſe of Sathan by the lawe, is in extreamities: for either hee would driue vs to diſpaire thereby, or elſe touch vs not at all therewith. But wee are learned out of the worde of God, that the office of the lawe is to ioyne vs to Chriſt: and to keepe vs frō both theſe rockes of ſecuritie and diſpaire which are two daungerous rockes, and therefore needefull for all men to take heede of, in this voyage of Chriſtia-

pitie.

hitie. For either of them both, doeth threaten to make shipwracke of our saluation.

Let vs therefore require of the Lawe to doe that which vnto it apperteineth: that it woulde so let vs see our selues, that webe no longer careleſſe of our estate: which must needes be, vntill that warning peece haue awaked vs and scared vs out of our selues. But if it shall presume to deale further with vs to driue vs to dispaire, remember that that is more then it hath in commission: for the lawe is charged with no more saue this: so to humble vs that Christe may receiue vs. For as an euill bodie must bee prepared, before the phisicke that shall doe good moste bee ministred, so must the lawe by true humbling of vs, and purging these hautie humours that wee bee full of, make way for the medicine of his mercie to worke well vpon vs. This doctrine giueth God his true mercie: for to giue vnto them that be vnworthie, is a thing worthie and beseeming GOD, *Dare indignis, res magna digna Deo*. It giueth vnto vs true iustice for it ascribeth vnto him such iustice and righteousnesse, as no righteousnesse that is founde in man is able to stande withall, but must yelde and giue ouer. But the doctrine of the Church of Rome, offendeth both against his mercie and iustice: ascribing neither perfecte mercie, nor righteousnesse vnto God.

For it is no mercie to helpe him that hath deserte in himselfe to bee holpen, that is iustice. Neither is that instice perfect and beseeming God that mans can matche withall, and stande without checke before it. That lifteth man to high, and abaseth God to lowe. The lawe then teacheth vs true humilitie, and letteth

vs see that it was the free and vndeserued goodnesse of God, that hath begunne what soeuer holinesse and righteousnesse of life is in vs. Moreouer, when wee shall bee assured that wee haue verie well profited in Christianitie, it is also necessarie for vs to beholde our selues often in that lawe and commaundements of God, thereby to see what infirmities are still in vs that the Lorde may haue the prayse of his vndeserued mercie, as well for continuing his graces vndeseruedly, as for brginning them without anye of our desert.

The law and cõmaundements of God diligently perused of vs, will teach vs to giue honor vnto God aswell for the free and vndeserued continuing, as for the vndeserued beginning of his grace and mercie towarde vs. For by the examination of ourselues in the lawe, we shall soone perceiue that there is iust occasion in vs, why the Lord might iustly withdrawe his grace and mercie from vs.

For when wee shall perceiue by true triall of our selues, what iust occasion the Lorde hath offered him on our part, to stay, or rather vtterly to giue ouer his mercifull dealing towardes vs, wee must acknowledge euen from our heart, that the Lorde hath taken the occasion to continue his graces towardes vs, as well as to beginne them in vs, from his free mercies alone: and so from the humble heart yeelde vnto him no lesse prayses for continuing, then for beginning true holinesse in our heartes: that hee may haue (which by good right doeth appertain vnto him,) the whole glorie of our newe birth and regeneration.

Phil. 2. 13.

What horrible wickednes were it with the Church of Rome to parte the praise of our Christian conuersation, betweene God and vs, which is wholy due vnto his vndeserued grace? According as it is written in the Epistle to the Philippians: *It is God that worketh in you, both the will, and deede: euen of his good pleasure.* This is spoken vnto them that had begunne and continued also some good time in Christianitie, that they should continue in feare & humilitie: because God wrought

in them euen of his owne good pleasure, and not at the desert of their obedience: which may soone be perceiued to be true, if we shall examine our selues by the lawe and commandementes of our God, which thundereth out curses against him, that shall not continue in all manner of obedience vnto the end. The lawe being looked truely vpon, will let vs see muche required and commanded, and yet vnperfourmed of vs: muche forbidden, yet for all that done of vs: and therefore many curses due vnto vs, by our owne deseruings: so that we shal be forced to confesse the greatnesse of his kindenesse, that continueth through so great vnkindenesse of ours. We may conclude then, that in those who haue begun in simplicitie and singlenesse of heart to serue the Lord, the law hath great vse: and the often sight of themselues therein, is very necessarie, not onely to be humbled vnder the freenesse and vndeseruednesse of his grace, but also vnder the greatnesse of his goodnesse: which is so much knowen to be the more, as our desert is knowen and perceiued in our selues to be the lesse: so muche the more tried to bee mightie, as it is well perceiued not to haue beene beaten backe by so great force of our sinne, as we are well priuie vnto (by triall had of our selues in the lawe) to haue stoode in the way against it. Therefore, to conclude this part: the lawe and commandements of God truely beholden and considered, do teach vs to giue vnto God, the honour that is due vnto him, as wel for the free and vndeserued beginning, as for the free and vndeserued continuing of his mercies towardes vs: that he that will glorie, may glorie in the Lorde.

Moreouer, this vse we haue of the law of God, that

By the lawe of God we are kept from the dangerous pitfalles of good intentes & directed into the true way that leadeth vnto eternall life.

by it we are truly directed into the way of life, whiche of our selues we could neuer haue learned: & so, forewarned of these by wayes of our owne deuising and deuotion, which leade vnto destruction. For it can neuer be lawfull, that the rule to serue and please a maister by, should come from his seruant, who is to please, and not from the maister himself, who is to be pleased. And therefore miserable should our estate haue beene, if we shold haue imagined, that the rule for vs to serue and please God by, were to be taken from our good intent and well meaning: and not from the Lorde our maister his good pleasure & liking. If a maister should not haue prescribed his seruant what to do, or to leaue vndone, there were more to be said for his good meaning, although it did go frō ỹ good liking of his maister, whiche was not vttered vnto him: but when the maister shall make knowne his wil and pleasure by his word, there is no excuse left vnto good intent or good meaning, when his pleasure made known & declared vnto the seruant from his owne mouth, shalbe neglected and not accomplished by him. The lawe therefore (beeing the will of our maister vttered from his owne mouth) teacheth vs truely and safely to serue him: and stoppeth vp that daungerous pitte of our good intent, deuotion, and good meaning: a daungerous pit to fall into at any time, but now most daungerous when we haue learned what is good deuotion and good meaning, euen from the Lordes owne mouth.

By the lawe of God we discerne where the power of Sathan doth most assault vs, & where our weak-

There is also an other singular benefite whiche we haue by the lawe, and seuerall commaundementes of God, whiche doeth remedie a mischeefe that is ouer rife in these dayes. Many not of the worst sorte of

men, content themselues generally to haue a liking of the worde of GOD, and a generall good meaning toward his commandementes, but neuer trauell to approue their hearts before God, by profiting and going forward in the seuerall dueties of euerie seuerall commandement: which is well prouided for in the lawe, where we are charged with seueral dueties vnto God, and also vnto man: so as the neglect of any duetie set foorth by the lawe, redoundeth to the contempt of the Lord who is the law giuer.

nce is the greteſt whereby we are prepared ther to withſtande him, where he labouſeth moſt to haue the aduantage againſt vs, and there to furniſh our ſelues where we are moſt deſtitute of thoſe duties that may purchaſe moſte glorie vnto our God.

The often perusing therefore of the seuerall commandements, doe bring vs from Christianitie pretended in generall profession and meaning, vnto Christianitie approued in particular practise of seuerall dueties: drawing that vaine generall profession and liking vnto particular and seuerall well doing. It were a lewd practise of a seruaunt, to pretend good liking of any thing that his maister should commaund, yet neuer to put his hand painefully to the executing of his seuerall charge. There is nothing so common among many professours of the worde, as to vpholde the credite of professing the Gospell, and fauouring it, not with carefull following after the things giuen by name and particularly in charge vnto them, but onely with their general liking, or rather their not misliking therof: as if this were good seruice, to giue our maister leaue to commaunde as seemed good vnto him, so we might be at libertie to practise and doe as muche as liketh vs. It is a Christians profession to vphold Gods honour, in what thing so euer it is assaulted: and there specially where it is moste assaulted in any, and hee moste weake to resist: which kinde of warfare as it is

the best, so it is wel mainteined by this light of the law.
For there we see by often and true examination, whi-
che of the walles of Gods glorie are most battered in
vs, and bet vpon by the aduersaries power: whereby if
there shall be any care in vs, we shall be prouoked to
bring all the helpe that we haue or can come by, to that
part, to strengthen it withall. For to what purpose
were it for vs (the enimies entring in at one part of the
house vpon vs,) to let the care of that, & there to keepe
watch and ward, where there is no assault made against
vs? As if Sathan shoulde sore assault vs with couetous-
nesse, and labouring to enter there, breaking downe the
walls of sobrietie and temperance in these earthly pro-
fits, (which we should vse so soberly & temperately as
if we vsed them not:) and we doubting no harme from
thence, should conuert all our munition and defence to
vpholde the walles of gentlenesse, loue, and meekenes,
when as in deede we are not assaulted with wrath or
displeasure. Were not this a wofull kind of warre, to
lay open where we are assaulted: and to be fenced on
those partes where we are not once attempted? Were
not that a slender victorie, for him to bragge, that he
hath not one wound vpon his legges, whose head and
shoulders haue borne off all? It cannot be denied, but
many that go for Christians, boast themselues greatly
of such kind of victorie: that their legges are safe, be-
cause some grosse euils, as reuengement or plaine op-
pression hath not preuailed against them, when not-
withstanding their heades are yet bleeding with the
strokes of ignorance in Gods worde, or careles nesse of
his glorie, and their shoulders ful of the scarres of coue-
tousnesse, or such other like greeuous woundes. This

mis-

miſcheefe is redreſſed by the lawe, by the light whereof we clearely perceiue where the force of the aduerſarie lyeth foreſt vpon vs: that we may turne our prayers and all ſpiritual armour to that parte eſpecially: So ſhal our prayers not be caſt off without care at aduenture and by cuſtome, but beeing both warned of great danger, (which without the alarme of the lawe we would not haue feared,) & alſo hauing warning to what place the aduerſarie directeth his power, our prayers may carefully and directly ſtand againſt it. Now let vs pray vnto our heauenly father, that we may learne by the lawe both to be humbled vnder his mercies, and alſo to be directed vnto his owne good pleaſure and will to the praiſe of his name, and our owne euerlaſting comfort, &c.

The fourteenth Lecture vpon the thirde Chapter of Saint Iohn verſe 16.

16 *God ſo loued the world, that he hath giuen his only begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.*

AFter the knowledge of the lawe and the vſe thereof, it is neceſſarie to ſpeake of Chriſte (who is the end of the lawe) how by faith he is receiued both to iuſtifie vs from the curſſe and rigour of the law: and alſo to ſanctifie our heartes to ſuch a liking of thoſe dueties that there are appointed to be done, as bringeth with it a carefull attending vpon the doing thereof. This doc-

trine

trine hath bin somwhat touched in the law: but a more plentiful discourse therof is yet required, where ỹ matter may be laide open more at large then hitherto we haue heard of. For the performance whereof, this portion of Scripture that nowe I haue read vnto you, promiseth verie much. Wherein we may vnderstand, that the first spring and founteine of our saluation is the loue of God. That is the first cause, the principall ground, and cheefe beginning of all out happinesse, and therefore it is set downe here as the cause why Christe was giuen for our sinnes. *God so loued the worlde*, (saith the text,) *that he gaue his onely begotten sonne*. The tender affection and loue of God towards vs, is placed before that great gift, to commend the goodnes of it. For not so much the gift, as the mind of the giuer is wont to be considered. This is noted by the holie Ghost with a speciall note of commendation with these wordes: 1. Iohn. 4. 10 *Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be a reconciliation for our sinnes.* Likewise Rom. 5. 15. in the Epistle to the Romanes. There is set against the single transgression of Adam as an ouer matche, the grace of God, and the gift in grace or by grace. The benefite and medicine of Christ his obedience, was sufficient for the wound of Adam his transgression, to make it whole withall: then remaineth as an aduauntage or ouerplus, the grace and good will of the father, wherein this medicine was lapped and closed vp, which is the cause why he maketh a speciall note of the grace of God, and of the gift in grace, or by grace. These thinges are diligently to be obserued: for they are the grounds of much good doctrine ỹ is established strongly hereby. When we consider what that was that first turned

The loue of God is the beginning and founteine of our saluation & of all our happines, the beginning then was so farre from arising first of our selues ỹ ỹ good will of God went before the merite of christ his passion for the purchase of our saluation:

turned the fauour of God towardes vs, we may not begin at our ſelues, (as if he had come of our works preparing our ſelues for him, and addreſſing our ſelues towardes his obedience) we may not begin at our merites: nay, we may not begin at the worke of our redemption, and the merite of Chriſte, to make that the firſt thing that euer turned his heart towardes vs. For, here it is affirmed by the holie Ghoſt, that he loued vs and therefore gaue his onely begotten ſonne for vs. When we come to the meriting of Chriſte, we muſt not looke vpon the vertue of it without the good will and fauour of God, wherein it was founded, and from whence it hath the worthineſſe and merite that it hath. So farre off then are our owne workes, from bringing their deſert with them, and opening by them ſelues the gates of his goodneſſe: that the good will of God the father prepared the way euen for the merite of Chriſte his paſsion. Our owne woorkes come ſhorte of beeing the firſt that haue commended vs vnto God, when both the good will of God the father, and the merite alſo of Ieſus Chriſt haue beene there before them in our behalfe. Let men therfore ceaſſe to ſay or imagine that their owne workes were the firſt that euer ſpake one good worde for them, when it is ſo aſſured by the word of God that they haue had friendes in that court that haue done for them, when all the credit of their own doings was vtterly reiected and could not be heard. Whenſoeuer therefore we ſeeke out the chiefe cauſe and the firſt ſpring of our bleſſedneſſe, let vs come to the loue of God.

which greatly magnifieth the goodnes of god, who loued vs not onely when we had no loue vnto him but euen when we were enimies vnto him and to our owne ſaluation.

For it is ſaide, that *God ſo loued the worlde, that he gaue his onely begotten ſonne, &c.* Let vs take heede of begin-

ning at our selues, and our owne doinges. For (as hath beene saide) it was the loue of God that did begin all our blessednesse: yea and that euen then, when we were enimies vnto him: and therefore farre from deseruing any thing at his handes: which thing commendeth his loue aboue all the loue and affection that is to be found in the worlde. For who hath euer beene knowen (the sonne of God excepted) to giue his life for his enimies? Therefore doth the holie Ghost vpon iust cause affirme, that the loue of God towardes vs, is herein set out and commended aboue all loue and affection that we haue hearde of: because while we were yet sinners and enimies vnto him, Christe died for vs.

The Scripture beareth recorde that Christ died for the vngodly: but (as it is there affirmed) he is scarse to be found that will die for a good man. What good man hath euer bene found that would haue such compassion, as to offer him selfe to die for a godlesse person? The Sonne of God giueth his life for vngodly men. Maruell not at these words, neither thinke there is any thing too much spoken in this matter. For in that Chapter it is saide plainely, that Christe died for the vngodly, for sinners, for his enimies, and al to commende the greatnesse of his loue. It will be graunted of all men, that in deede before the death and passion of Christ, we were godlesse, vngodly, enimies to God, without any hope of a better life: But all men are not persuaded, that we doe now come such men into the worlde and continue so: vntill by the speciall grace of God working with his worde, we be reclaimed and reformed, which (for that change) is called regeneration or new birth. All men are not persuaded, that when

Christe

Christe beginneth Christianitie in any, he doth begin with his enimie. Yet doth the Apostle Saint Paule affirme that he, as others, was by nature the childe of wrath, that before his calling he, as other men, was dead in trespasses and sinnes: walking after the course of this worlde, after the spirite that worketh in the children of disobedience: *But God* (saith he) *which is riche in mercy, through his great loue, wherwith he loued vs, euen when we were dead by sinnes, hath quickened vs.* There is no dout of it, but that he who liueth the most blameleste life of all men in the worlde, is an enimie vnto God, & without all hope of any better life, before this special working and calling of God. Ephe. 2. 4. 5.

I doe call Christianitie a speciall worke of God, because it is not to bee founde in the nature of any man, how great good thinges so euer it seeme to haue in it: but is a peculiar worke of God. This is a matter needefull to stand vpon, because it giueth vnto God the commendation of that loue, which is not to be matched in the worlde. And in denying this greatest kinde of louing dealing, we darken and diminishe the glorie of his mercie, appearing so clearely & so aboundantly herein: we deale vnthankfully with God, not giuing vnto him all the praise that of duetie belongeth vnto him. If two seruaunts had receiued equall commodities and benefites of one maister, the one hauing beene a very profitable seruant to his maister, the other a very vnthrift, and not onely not profitable, but also a waster of his goods: should the vnthrift sufficiently acknowledge the liberalitie of his maister, if he shold cõfesse that he had receiued as much of him as his fellow seruaunt, making no mention in the meane time of his

vnworthines in respect of his fellow? Euery man seeth the good wil of the maister, to appeare more in the one then in the other, and therefore he should iustly be accounted vnthankful, if he would not both thinke and confesse that he were more beholding to his Maister then the other. For true thankfulnes causeth the benefites receiued after a certeine maner to remaine still in the benefactour, by thankful remembrance not onely of the gift, but also of the manner and qualitie of the gifte: especially when it addeth any thing to the worthinesse and deserte of the giuer. The cause therefore is great, and a parte of our thankfulnes vnto God is in it, to stande with the Churche of Rome herein, that not onely we haue had these benefites that we haue from God, but also that we haue had them contrarie to our deseruing: which vtterly ouerthroweth those workes of preparation, and setting our selues in a towardnesse for the Lorde, and maketh the benefite to remaine in God, by his iust praise, not onely for the deede doing, but also for the mercifull manner of dealing with vnworthie men: wherein his loue is tried to haue more in it, then any affection that hath beene heard of amongst men, that we may truely say with the holie Ghoste, not only that God hath loued the worlde, but as it is said in this place, *So God loued the worlde*, noting in that worde (*So*) no common affection, but the highest and greatest degree of loue. By this that hath been said before, we do learne that God did beare tender affection towardes his, not onely before any deseruing had gone before to procure the same: but also when as yet they were enimies vnto him. And therfore the Apostle in the Epistle to the Ephesians, bringeth the benefits of

Eph. 1. 3. 4. 7.

God to be considered in his free good purpose, & gratious good will towardes vs, being the head and spring therof: which addeth greatly euen to the greatest of his benefites. And if the consideration thereof be omitted, the whole deseruing of the benefactor is not acknowledged, nor deserued praise rendered therevnto. When the Apostle had giuen praises vnto God the father of our Lorde Iesus Christ, for that he had blessed vs with all spirituall blessings in heauenly thinges in Christe: immediately in ẏ verse following (which is the fourth in number) he hath these words: *As he hath chosen vs in him before the foundation of the worlde, &c.* As if his loue towardes vs had not begone then first, when those benefites were bestowed vpon vs, but that his good will (whereof those were testimonies and fruits) was bent towardes vs, before the beginning of the world; which is the cause why he letteth vs see those fruits not barely in themselues alone, but in ẏ good will, which so long before was inclined towardes vs. And good will ẏ longer it hath continued, the more it is to be esteemed: and the benefites of an olde friende, and well willer of long time, haue iust occasiõ in thẽ to be the more accounted of. It is not to be maruelled then, why with the gift he bringeth in also the good will of the giuer. For the gift is made thereby the greater, both for that the good will hath bene of long time continued, and also for that it is his good will onely, and not any thing either had already, or else hoped for from vs, that hath brought all these benefites vnto vs: as it followeth in the next verse in expresse words: *That he hath predestinate vs to be adopted throgh Iesus Christ, according to the good plesure of his will, by whõ* (as it is there in like manner affirmed)

we haue redemption through his bloud, euen the forgiuenesse of sinnes, according to his riche grace. In all these places we are let to vnderstand, that all our benefites, euen the forgiuenesse of sinnes came from the good pleasure of his will, and the riches of his grace, and not (as hath beene saide before) from any thing of ours, either had alreadie, or else hoped for. Let vs learne therefore to set his loue before all his benefites, as the onely cause & spring thereof. For if we shal beginne at our selues, to say that either that which already we had, as a towardnesse and preparation to goodnesse: or that which God did foresee would be in vs, was the cause why the Lorde hath appointed euerlasting life for vs, and giuen vs the graces that apperteine thereunto; we darken and diminish the greatnesse and the goodnesse of the gifte. Whiche cannot be so commendable, if it come for the deserte of benefites, either had alreadie, or else hoped for: as if it had ben sent from the franke and free good will of the giuer, without any such respect of any thing that shold proceede from vs. This is the reason why the loue of God is here set before the gift of the mediatour and redeemer Iesus Christ: and also why the benefite of election and all other, in the first Chapter to the Ephesians, are alwayes coupled to the good will of God. For we are giuen to imagine that the good thinges which are supposed to be in vs, do turne his heart, and purchase his fauour towardes vs: when in verie deede his good will towardes vs, brought all those graces, and all the goodnesse that we haue, vnto vs.

Ephe. 1.

In so muche that both our election and redemption are recired to the Ephesians, to haue proceeded from the free good will of God, and are made not as matters

purchasing it: but as matters purchased of it. When this free good will of God is not acknowledged to be the beginning of all his giftes, his gifts must of all men ỳ are so persuaded be lesse esteemed. For it is the minde and good wil of the giuer that doth cõmend the gifte, and maketh it to be alwayes the better accepted. Men are wont not to esteeme the gift so much, as the minde of the giuer. Therefore the doctrine of the Church of Rome hath and doth marueilously pull away from the benefites of God and the deseruinges thereof: because it doth not esteeme of them as fruites of a well willing minde towardes vs, and of such a one as already liketh well of vs. For that doctrine professeth that those gifts of his in vs, by our vse thereof do first turne his fauourable countenance to vs warde. Moreouer, because that loue was bent towardes vs, when we were bent as enimies against him: which maketh his loue so great that it may iustly be saide of it: *So, God loued the worlde,* as being a rare kinde of loue, the like whereof we haue not knowen. Therfore that doctrine of the Church of Rome that giueth vnto man workes of preparation, & making of himself fit to meete God and to ioyne with him in the purchase of his happines, darkeneth greatly this great degree of his loue that was shewed vnto vs, when we were so farre from preparing our selues to meete with him for our saluation, that we were vtter enimies both vnto him and vnto it. Which is so comfortable vnto those that are truely turned vnto him, that it is the ground of their hope, (in their affliction and distresse) that their end wil be happie, by cause that if when they were enimies they were reconciled by his bloud, much more beeing now made friends, they shal

by his life be saued from wrath. It hath beene declared at large, why the great loue of God is set before the benefite of our redemption, and the great gifte of Iesus Christe giuen vnto vs? Now it remaineth after ỹ sight had of his good will, to see into the gift, what it is that commeth from so great good will. The text saith, that this gift is *His onely begotten sonne: for so God loued the world, that he gaue his onely begotten sonne.* Now we know the gifte, it is his only begotten sonne, which at ỹ first sight doth witnesse great good will, the gift beeing so great as to pleasure vs with his onely begotten sonne. But yet it is needefull that we vnfolde this gifte, that we may vnderstand of euerie commoditie that lyeth hid within it. It is written in the Corinths, that Christ of God the father is made vnto vs *Wisdome, righteousnes,* 1. Cor. 1. 30. *sanctification and redemption*. Behold the seuerall commodities that come with this gift of Iesus Christe, giuen vnto vs from God the father, which euerie one of them are of that dignitie & worthinesse, that I can not ioyne them altogether, and in fewe wordes dispatche them, but am inforced seuerally (and yet as breefly as I can) to stand vpon them. First it is saide here, that *He is made of God vnto vs wisedome.* Christe is become the wisedome of his seruants, he teacheth his chosen children true wisedome, he is appointed of his father to be their schoolemaister, as it is written in the Gospell after Saint Matthewe. Matth. 17. 5. *This is that my beloued sonne, in whom I am well pleased, heare him.* And to the Collossians it is written, Colos. 2. 3. *That al the treasures of wisdome and knowledge are hidden in Christ.* If it shall be demaunded, how it commeth to passe, that so many men in the gouerning of their liues and dealinges doe followe their owne wise-

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dome and their owne wit, going no further, but holding themselues well content with that, neuer suspecting any want in it: and yet another sort shal so suspect their owne wisedome and the deuises of their owne head, and see such want in it, that letting it alone they betake them to the wisedome of God, reuealed in his worde, become painefull trauellers therein, and carefull framers of their liues accordingly: The answere is ready, that Christe (who is made of God the father wisedome vnto his) hath laide claime vnto the one sorte & taken possession of them as vpon his owne, but not vpon the other. This is the cause of this diuersitie, and none other thing. And therefore the Apostle proueth ẏ the testimony of Iesus Christ was confirmed amongst the Corinthians, because they abounded in all knowledge. And here by the way, it is manifest ẏ ignorance is not mother, but stepmother vnto deuotion and true Christianitie. For Christ is made vnto Christians of God the father wisdome, teaching them ẏ knowledge of his worde and will. In like maner, if it should be demanded why in their religion & seruing of God, some follow the inuention of man (whiche hath in it great shewe of holines, in humblenes of minde, not sparing ẏ body, but laying much affliction vpon it: in doing many things vnto God voluntarily, not being bound vnto them by him, but frankly & freely of their owne accorde,) And another sort (contenting themselues with ẏ bare & naked simplicity of Gods word, in ẏ worshipping & seruing of him) do cõdemn & vtterly reiect all those inuẽtions of men & shews of holines & humblenes of mind, which stand so strõgly vpõ ẏ wisdome & reasõ of man: ẏ matter is plain & ẏ answer soon made,

Christ is made of God ẏ Father wisedome vnto vs, teaching vs to order our liues after his word, & to cease to gouerne them after the direction of our owne wit & reason.

1. Cor. 1. 5, 6.

Christ is made of God the father wisedome vnto his.

This is the cause why his seruantes finde no wisedome but in him. This is the reason why it seemeth madnesse and extreame follie vnto his seruaunts what so euer is approued by his worde, haue it neuer so strong reasons of mans wit to vpholde it withall. It is not their wisdome, they cā see no wit in it. For Christ is become wisedome vnto them, and they haue learned no such thing of him in his word. Therefore it is their wisedome to reiect such wisedome. It is a maruelous thing, that any man who hath wit and reason, should mislike that religion which hath nothing else in it but force of wit, and strength of reason. But let vs ceasse to maruell, and begin to magnifie the goodnesse of that God, who vouchsafeth to become wisedome vnto his, teaching them in his word another maner of wisdom, then that which is taught them of their own witte and reason. Here ye see then the first benefit that commeth with Christe vnto his, euen wisedome in his worde.

Do ye meane to approue it before God and man, that we are called vnto the felowship of Christ, and become Christians in deede? Let vs then become wise after his word. Let vs giue ouer our own wit and reason in the gouerning of our liues either towardes God or man, and betake vs to his worde, who is become our wisedome. Let the worde of God dwell richly in vs in all wisedome, teaching and admonishing our selues as we are commanded by the Apostle.

Col. 3. 15.

For if in our dealing with God or man, we like wel ynough of the counsell had from our owne wit, in vaine is this boast made, that Christe is become wisedome vnto vs For hee pulleth his from the deui-

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ſes of their owne wit in the ordering of their conuerſation vnto the gouernement of his worde; letting them vnderſtand and feele the want & wretchednes of the one, and the ſufficiencie and bleſſednes of the other.

Chriſt (as you ſee) at his firſt comming chaungeth our wiſedome: this is the worke. Where is then our franke and free will vnto that which is good? When it is manifeſte wee can not ſee what is good, before Chriſte lighten vs, who is become our wiſedome. We haue no will vnto any thing but that which our wit approueth, and our iudgement doth embrace: and good thinges can we not in iudgement embrace and like: before Chriſt (who is our wiſedome) ſhall haue chaunged our iudgementes. If Chriſt muſt open our heartes and chaunge our mindes, before we can haue true wiſedome, and vnderſtanding of good thinges: (which wee muſt approue in iudgement before wee haue a deſire and will vnto them in our affection:) it followeth neceſſarily, ẏ not from our ſelues, but from Chriſt, commeth all the free will which wee haue vnto ẏ which is in deede good. For wee haue no will vnto any thing but that which we approue & like in our iudgement. Wee can approue and like in our iudgement no good thing, before our iudgement be good. Good iudgement and wiſdome we haue not of our ſelues, but are taught it of Chriſte, and haue it with him who is made our wiſedome: Therefore the deſire and will vnto good thinges, we haue not from our ſelues, but from Chriſt, amongeſt whoſe giftes the verie formoſt is, that he giueth himſelfe vnto vs, when hee giueth vs the knowledge of himſelfe in his

worde. The ſecond benefit that we receiue from God the father by Chriſt, is *Righteouſneſſe*. For it is written (as we haue heard before) that he is made wiſedome vnto vs and righteouſnes, &c. This righteouſnes conſiſteth in two pointes. The firſt is, in diſcharging vs of our ſinnes. The ſeconde is, in preſenting vs blameleſſe before his father, in ſuch perfect obedience as the law cannot reproue, nor iuſtly charg with any want.

Chriſt is our righteouſneſſe who hath borne the puniſhment of our ſinne, and performed for vs the obediēce required in the lawe.

This is perfourmed to vs in Chriſte, who hath ſatiſfied in his ſuffering for our ſinnes, and wrought our full diſcharge: and alſo perfectly kepte the whole lawe and euery commandement thereof in the behalf of vs that bee his. For hee being God, (and therefore aboue the Lawe as lorde and giuer thereof,) needed not to haue become a ſubiect therevnto for himſelfe. Whereby it appeareth plainly, that hee went vnder that obedience in our name and for vs, and that the ſame obedience of his is auaileable for vs that bee his: according as it is written to the Romanes in theſe wordes, *As by one man his diſobedience, many were made ſinners: ſo by the obedience of one ſhal many alſo be made righteous*. The tree muſt be good, before the fruit be good: and therfore wee our ſelues muſt be righteous, before any good fruit of righteouſnes proceede and come frō vs. The gift is neuer welcome when we cannot abide the giuer: neither will the Lorde haue good liking of any thing that is ours, before hee ſhall thinke well of vs. Wee are therefore firſte to bee ſetled by faith, as righteous in Chriſt: before the Lorde will take in good parte any thing that ſhall proceede from vs. Our roote was rotten in Adam, and therfore brought forth fruit accordingly.

Rom. 5. 19.

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Wee muſt therefore be grafted into Chriſte, and then drawe power from him to bring forth fruit that ſhall be pleaſing vnto him, and acceptable in his ſighte: according as our ſauiour Chriſt ſaith in Iohn. *As the braunch cannot beare fruite of it ſelfe, except it abide in the vine: no more can yee, except ye abide in me*. His ſeruauntes finde wante of righteouſnes in them ſelues, and therfore flee vnto him for righteouſnes. Iohn. 15. 4.

They ſee ſo much in themſelues, that they well vnderſtand, that they cannot bee accepted for themſelues, and therefore ſticke vnto the righteouſnes of an other, which is Chriſt. When the queſtion is then, wherevpon ariſeth this diuerſitie of iudgementes in men, that one perſuadeth him ſelfe that the cauſe why he is acceptable to GOD, firſt ſpringeth of himſelfe: and another denieth any thing that is in himſelfe, to haue bene the cauſe to make him accepted vnto God, and doeth attribute the whole cauſe why hee is acceptable vnto God vnto the righteouſnes of Ieſus Chriſt, which is become his by faith? From thence we haue an anſwere that may ſatiſfie vs, which is, that Chriſt is made righteouſneſſe vnto his. It is the worke of Chriſte in them, to aſſure them to be accepted for the righteouſneſſe of an other, and to giue ouer all the holde that they haue, by reaſon of any thing that they ſhall haue done themſelues. Our naturall wit and reaſon cannot allowe of that. It is apparant therefore, that wee haue an other ſcholemaiſter that doeth teach vs this doctrine. Can one man for his good workes that he hath done, ſtande ſo ſtrongly aſſured in his opinion of ſaluation, and to bee accepted for them, that hee ſhall offer his ouerplus to helpe other withall:

and

and an other man (that is not inferiour vnto this, neither in wit, reason, nor good deedes) so giue ouer all the hope of them, that in flat deniall and vtter renouncing thereof, he shoulde lay claime onely to the righteousnes that an other hath done, and boaste of that none otherwise, then if hee shoulde haue donne it in his owne person? Can this I say be thought reasonable vnto any, that hath not another schoolemaister then wit, and reason to persuade him therin? Can the naturall man be persuaded that hee must first be righteous, and then doe righteous thinges: and not rather that in doing of many righteous deeds, at length he becommeth to bee accepted for righteous himselfe thereby? Or can a naturall man bee persuaded, that his fauour with God commeth wholy in respecte of an other his doinges, who hath done him all this good: & not rather that his owne doinges haue done the most for him, and that hee is especially beholden vnto thē? This commeth from an other teacher then anye that wee haue at home: it sauoureth not of the earth, it is from aboue. Cease therefore to meruell at such diuersitie of doctrine, when the schoolemaisters that teach are so farre differing one from an other, as heauen is from earth. The seruauntes of GOD giue ouer their owne righteousnesse, they finde nothing in it: they doe clearely see it will not goe for payment, and therfore doe betake themselues to the merites of another.

Neither doe they onely say, that they be vnrighteous in themselues, but with griefe doe finde and feele it to bee so. But howsoeuer they stand rotten in their owne roote, they are notwithstanding strongly staid in Iesus Christe, whose obedience they doe make so

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greate an account of, as if it were their owne perfourmed by themselues. The thirde thing that wee do receiue with Christ is *Sanctification*, or holinesse of life.
3 This sanctification followeth immediately after righteousnesse, in the place which before I haue alledged. For it is not onely requisite, that we shoulde remaine righteous by the obedience of one man once perfourmed: but that our whole life shoulde continue consecrated vnto the seruice of him, in bringing forth such fruite as he hath appointed. That righteousnesse whiche before wee haue heard of, is as the tree, and this holinesse is the fruite thereof. The nature of our Sauiour Christ was free from all infection, not hauing in it any remnant or relique of sinne, and therefore hee was sanctification it selfe, and perfectely sanctified. When we beginne to separate our selues from the cõmon corruption of the worlde, and binde our selues to pureneſſe of life approued before God, this is the worke of Christ, sanctifying and working true holines in vs. For of our selues wee are prophane and vnholie, voide of these fruits of righteousnes which are wrought in vs by Christ.

Christ is our sanctification, not onely because he purgeth vs from the cõmon infection of our corrupt nature, teaching vs to mortifie it and to bring forth fruites of true holinesse, but also because that his sanctification is imputed vnto vs.

The cause why a number doe mislike such deedes and conuersation, both in them selues and also in others, which an other sort of men do approue and delight in, following after them with all greedinesse of desire: is for that Christ is become sanctifycation vnto the one sorte of people, and not vnto the other, who continue in their prophane and corrupte wayes, not finding any want therin: when the other sort are vexed and greeued to see such doinges abounde in others, and tormented in them selues, if at any time they shall

of infirmitie slippe into the like, not ceasting to apply the meanes whereby they may get victorie ouer them.

Here ariseth a question necessarie to bee discussed, Whether righteousnesse be in the children of GOD before sanctification and holinesse of life, Or good workes and holy life, doe goe before iustification being in his, before they be acceptable vnto God.

Wherein notwithstanding that which hath beene saide alreadie, may be thought sufficient vnto any indifferent man, yet it shall not beeamisse to adde some more force and strength vnto it. It is proued that righ-
|| teousnesse goeth before good workes. Romanes 4.6. Rom.4.6.
|| where the testimonie of Dauid is alledged, pronouncing him blessed and happie, to whom the Lord imputeth righteousnesse without works.

And least any man should thinke this to be meante of the Ceremoniall workes, the verie wordes of the Prophet are cited in the nexte verse following, affirming blessednesse to bee in the remitting of sinnes vnto vs, and not in the admitting of good workes for vs. If the Apostle do ioyne with the Prophet in this, that God imputeth righteousnesse without workes, then must I demaunde of the aduersaries, Whether this righteousnes imputed without works, doth exclude all workes, or but some workes? If it bee answered, that all kinde of working is not seuered from this iustification and righteousnesse, the question is agayne, Whether those workes that stande with iustification and righteousnesse, goe before it, or springe of it, and so come after it.

Here their answere is, We are iustified without workes going before, but not without workes following

it, making this iuſtification that is ſaide to be without workes, to ſhut out onely thoſe workes that are before a man be iuſtified, but not the other. For their opinion is, that wee are iuſtified by them, wherevpon it followeth neceſſarilie, that righteouſneſſe goeth before holineſſe of life, that good works do flow from a man iuſtified alreadie: and are not ſent before to iuſtifie him therewith that was not accepted of God as righteous, vntill thoſe were perfourmed. The Apoſtle is plaine in this matter to the Epheſians. *God which is rich in mercie, euen when wee were deade by ſinnes, hath quickened vs, &c.* There were no workes thē that went before to quicken vs, ſeeing it is ſaide, that when we were deade in ſinnes, not onely ſinners, but alſo deade in ſinnes, God hath quickened vs. Ephe.2.4.5.

This proueth plainely, that our good workes and holineſſe of life, did not procure righteouſneſſe vnto vs, when the matter is clear that we were dead in ſins, when he in mercie quickened vs. In like manner the Apoſtle proueth that, that holineſſe of life is a fruite of thē that be alreadie the ſeruauntes of God: but nowe (ſayth the Apoſtle) *Beeing freede from ſinne, and made ſeruauntes vnto God, you haue your fruites in holineſſe, and the ende euerlaſting life.* There is no worke acceptable vnto God, without faith and perſuation of his good will towardes vs, whether it bee done at the deſire of vaine glorie, or at the motion and inſtincte of nature, iudging that worke to bee lawfull and honeſte. Rom.6.22.

For it is faithe that doeth purifie the hearte, and the ende of the commaundemente is loue, but ſo that it bee of a faith vnfeigned. The tree muſt bee good, before the fruite can be good. For an euill tree 1.Tim.1.5. Mat.7.17.18.

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cannot bring foorth good fruite. Against this it will bee excepted, that Abraham in offering of his sonne Isaac vpon the altar (as saith the Apostle Iames) was iustified, and therefore that the workes of men either vnrighteous before, or else but in a parte acceptable, do iustifie them and make them rightly to be accepted of God. It appeareth in Genesis, that Abraham was iustified, before Isaac was borne, for offering of whome vpon the altar, the Apostle Iames saith that Abraham was iustified. For in that Chapter it is written, that the worde of the Lorde came vnto Abraham in a vision saying: *Feare not Abraham, I am thine exceeding great rewarde.* And Abraham saide, *Oh Lorde GOD, what wilt thou give me, seeing I goe childelesse. Behold to me thou hast given no seede, wherefore a seruaunt of mine house shall bee mine heire.* Then the worde of the Lorde, came vnto him saying: *One that shall come out of thine owne bowels, hee shall be thine heire.*

Iam. 2. 21.

Gene. 15. 6.

Moreouer, he brought him foorth, and said: *Looke vp nowe vnto heauen, and tell the starres, so shall thy seed be. And Abraham beleeued the Lorde, and hee accounted that to him for righteousnesse.* By this testimonie wee see that Abraham was accounted righteous, and not in parte righteous, or halfe righteous, but without anye addition it was saide of him, that hee was accounted righteous (before he had any sonne, and therefore before hee coulde offer vp his sonne in sacrifice, euen then, when he made complaint vnto God, for that he had no sonne, and therefore a seruaunte must bee his heire) beleeuing the promise that then was made vnto him for a seed and posteritie that should come out of his owne loynes, that faith was reckoned vnto him

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for righteousnesse, and bee himselfe accepted of, as righteous before the Lorde: Iames saith, that he was iustified when his owne sonne Isaac was offered vpon the altar, and that this deede of his, in not refusing to kill his onely sonne for a sacrifice at the commaundement of God, did so please the Lord, that he was iustified for it. In the other place alledged, the holy ghost affirmeth, that he was iustified before his sonne Isaac was borne, euen at that time when the promise was giuen forth that he should haue a sun, and that the beleuing of this goodwil of god towards him herein did so please the Lord, ỹ he accounted of him as righteous for it. How then? Doth the holy Ghost differ frō him selfe? God forbid. But the Apostle Saint Iames attributeth that to the effect for being ioyned with his cause, which the holy Ghost in that other place giueth vnto the true and originall cause alone. As if one man would iustifie a workman, and commend him aboue others for workes that he hath seene him doe, and another would in like manner iustifie the same, but for the inwarde skill, knowledge, and conceiuing that he hath of the rules and principles of that trade or occupation whatsoeuer: which skill hee may discerne by his speach, albeit hee neuer sawe him worke. And albeit a man may say, that he is a good workman, because his worke is good: yet, if a man wil speake properly, he must say, he is a good workman, because his skill is good. For his good skil in that trade, is the cause of his good workmanship, and the goodnesse thereof commeth from thence, as from the proper fountaine and cause. Now, euery man knoweth that when any man is commended for his worke, it is because of the skill

and knowledge that appeareth therein, and is ioyned therewith, as the onely cause and occasion thereof: Euen so, because our faith appeareth in our good workes as our skilfull knowledge doeth in our skilfull workemanshippe: that is giuen vnto good workes, whiche is peculiar vnto faith, as the proper cause thereof: and a man shall bee called a skilfull workeman for his skilfull workemanshippe, when notwithstanding it is most assured, that his skilfull knowledge is before his skilfull worke, as also the cause thereof: and hee iustly may bee called skilfull for it, notwithstanding hee shoulde bee kepte from vttering that his skill in worke, many years after ẏ perfect knowledge thereof. The holy Ghost therefore in Genesis, iustifieth Abraham as skilfull for his skill alone: and in that Epistle of Iames he iustifieth him as skilful for ẏ work wherein so much skill appeared. For it may bee lawfull vnto mee for the better vnderstanding hereof, to resemble faith by skil, & good deeds by skilfull workmanshippe: becauſe as good workemanshippe, hath all ẏ cõmendation for the good skill that appeareth in it, so haue good works all their prayse from the faith that hath begotten them, & is necessarily ioyned with them.

This is also to be added, that because there is not in our workes that perfection that is required, we are constrained to stand to the mercie of God, and to seek refuge thereby a true faith: and this is the cause why we magnifie faith, (which otherwise is imperfecte as bee all thinges that are in vs) because it applieth the mercie of God vnto vs, whereby our sinnes are pardoned, and the want that is in our worke not imputed.

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And for proofe that the Apoſtle Saint Iames giueth not that title vnto workes to iuſtifie, but becauſe of the faith which hath begotte thoſe workes, and which is ioyned with them, and couereth the imperfections that are in them: in the ſame place where he aſcribeth righteouſnes vnto Abraham for offering vp of his ſonne, he ſaith that the ſcripture was fulfilled: *Abraham beleeued, and it was reckoned vnto him for righteouſneſſe, and he was called the friende of God.* So that al the commendation of this worke is included in faith, and giuen vnto it for the faith of the doer. For otherwiſe he ſhoulde haue ſaide: Abraham wrought, and that was receiued becauſe it was righteous, ſeeing hee had ſtoode vpon the commendation of his workes ſo much immediatly before, and was euen yet in the ſame matter. But he ſaith, Abrahã beleeued, and that was reckoned vnto him for righteouſneſſe.

They would match workes with faith in iuſtification; the Apoſtle when he ſpeaketh moſt of the works doth ſhrowd them vnder faith, ſaying, (after mention of his beſt worke) that the Scripture was fulfilled in it: Abraham beleeued, and that was imputed to him for righteouſneſſe, and not receiued in the righteouſneſſe and deſeruing of it ſelfe, and hee was called the friende of God. And in the eleuenth Chapter to the Hebrues, all the workes of the Godly fathers are aſcribed vnto faith, & by name in the ſeuenteenth verſe of that Chapter, this deede of Abraham is fathered vpon his faith. For workes are ſo farre from iuſtifying vs, that the cauſe why they themſelues are iuſtified, is in faith. *For without faith it is impoſſible to pleaſe GOD.* And in this cheefe worke of Abraham that now wee Heb.11.

haue heard of, that scripture of imputing righteousnes vnto him, was fulfilled.

Therefore the worke did not stand in any account for the worthines thereof, but onely because the Lord did impute it vnto him for righteousnes: which thing also it did not attaine vnto of it selfe, but because of faith which was ioyned with it. It is to bee noted, that the Apostle Saint Iames speaketh here but of one worke (as the offering vp of his sonne) and that work also not done, but onely purposed to be done. If therfore his meaning had beene to debate the worthinesse of workes, and what place they haue in the purchase of our saluation, he woulde haue taken workes not onely purposed, but also practised: not some one worke alone, but many workes long continued. Neither would he haue saide of that or those workes, that they were imputed vnto him for righteousnes, but that they wrought his righteousnesse, either wholy or at the least in parte. But the Apostle his purpose is, to signifie, that a true faith is fruitfull in good works, and is witnessed by them, and ẏ it is impossible that a true faith should not be rich in good works, or ẏ righteousnes shold be without holines of life. For it is impossible ẏ we receiuing cõfort in his mercies by faith, shold not witnes the same by a life framed to the liking of him of whõ we haue those comforts. The last of these benefites that wee receiue by Christ is redemption, ẏ is, the deliuerie from all daunger, affliction, & corruption. It is the fruite of his resurrection to raise vs out of all extreamities euen from death and the graue, and to place vs with his Saints in that glorie that he hath purchased for vs. Thus is redemption taken for our free-

Christ is our redemption to pul vs out of al danger and affliction.

dome and deliuerie from our wretchednesse. For we holde not with the aduersaries of God his grace, that our good deedes do redeeme vs from the daunger of our euill doinges, neither yet that by prayer or satisfaction whatsoeuer, wee can deliuer either our selues or other from daunger of this life, and much lesse in the life to come. Wee confesse, that howsouer wee humble our selues by repentaunce, prayers, and fruites of good liuing, when his rodde of correction is vpon vs, that it is only the free benefite of Christ, to deliuer vs from the daunger thereof, and to put an happie end vnto it. We doe not thanke our deeds for it when we come foorth of trouble, albeit that we haue plentifully brought foorth the fruites of good life. We acknowledge it to be only the worke of Christ, who is made of God the father vnto vs *Redemption*, to deliuer vs frō sinne, and all those punishmentes that come vnto man for it. In this benefit of Christ there appeareth a great difference betweene the children of God and the children of this worlde. For the children of God glorie in trouble, knowing that it will bring vpon them experience, and triall of God his goodnesse in the end, as the Apostle teacheth vs. For Christ is made vnto the redemption from sinne and all the punishments thereof: whereas the vngodlie (howe so euer in prosperitie they fleshly bragge of their hope in God:) yet when affliction commeth, they are without all hearte, comforte, or courage. For why? In trueth they know not that Christ is made redemption vnto them, to deliuer them from all that daunger that commeth for sinne, as well as for sin it self. This persuation causeth the godly in all their afflictions and necessities whatsoeuer,

We haue no warrant that we shal not be distressed but we haue assurance that hee will worke our deliuerance frō all distresse, euen from the graue and death it selfe.

Rom. 5. 3

to staye themselues in godly conuersation, both towarde God and man, with patience and assured hope of an happie end: when as the vngodly either murmur against God, either else fall into some one euill dealing or other, thereby to purchase their deliuerance, which is an assured testimonie that they doe not looke to haue it from the Lorde.

Now we haue hearde what seuerall benefites doe come with Christ, and that we doe not receiue him naked and alone, but according as he is giuen vnto vs from God the father, clothed with wisdome, righteousnesse, holinesse, and redemption. Thus is he giuen vnto the beleeuers, and thus is he receiued of the beleeuers. And hereby we may clearely vnderstande what faith is, euen that which findeth all want in it selfe, and all plentie in Christe; that is poore at home, and riche abroade: that in her necessitie boasteth, and is comfortable in an other mans plentie: that neuer resteth in her selfe nor any thing of her owne, (haue she neuer so greate plentie in respecte of other) and yet is ioyfull, comfortable, and well appaid and satisfied with Christe in his greate wante. For faith is not so highly commended as it is a work of ours, for so it is imperfecte as all others doe that come from vs: but because it giueth all glorie from vs vnto God: therefore hath it so iust commendation in the word of god. We ee giue the most vnto it, because it giueth nothing vnto vs, that God may haue all glorie, and that he that will glorie, may glorie in the Lorde. We doe not exalte it aboue other thinges that procede from vs, because it doeth exalt vs, but because it doth abase vs, that Christ may be exalted, therefore doe we magnifie

nisie it. For faith findeth perfection in God, and im-perfection in vs. Faith findeth true wisedome to be in Christe, charging all the worlde with follie in their wit, (be they neuer so wise in the opinion of men) be-fore they be lightened with the vnderstanding of his wisedome set foorth in his worde. Faith findeth true righteousnesse in Christ alone, and chargeth all men with vnrighteousnes in themselues, as withered bran-ches proceeding out of the rotten stocke of Adã their first father, vntil we be grafted into Christ the roote of all righteousnesse.

Faith findeth true sanctification and holinesse of life in Christ, and chargeth all men howe ciuily and honestly soeuer they liue in the iudgement of men, to be of a prophane and vnholy nature and disposition, except they haue it reformed by speciall grace from Christ. Faith findeth deliuerance from all daunger in Christ, and chargeth the deedes of all men, with want of abilitie in that behalfe. Thus wee learne, that faith doeth finde all those thinges in Christe, and the wante of euery one of them in the nature of man; nay, whi-che worsse is, a counterfet of euery one of them deep-ly imprinted in vs: a counterfet wisedome of manne his wit and inuention, for the true wisedome of his worde: counterfet righteousnesse of our corrupte workes, for the true righteousnesse brought and wrought by Christe alone: a feigned deuotion grou-ded by our owne good intent, for holinesse and sanc-tification of life and well doing, guided and directed by his word: a false persuasion to auoyd daungers by our owne satisfactions, in steed of an assured standing to his redemption, and deliuerie in all our necessities

and wantes. These are the withered braunches of that rotten roote our old Adam: and the nature and disposition of all men goeth this way, except they be reclaimed by Christe, as all those bee (in his appointed time) that shall inherite with him in his kingdome. In as much as wee do clearely vnderstande what is in vs, before that Christe shall call vs: it shall bee profitable to consider, whether (after that Christ hath laid claime vnto his, and giuen them that in trueth which before they had in shewe) faith doeth yet finde anye suche want and lacke, (that notwithstanding such a chaunge) it resteth onely in Christ, and refuseth to stand to any desert which this newe obedience can claime. The scripture is plaine, that faith findeth lacke and want in man, notwithstanding that he be chaunged and renued by Christ, from that he was before, and come to that perfection ẏ euer any mã hath atteined vnto. This wil appeare most plainly in the consideration of those seuerall commodities which (as we learned before) are brought with Christ. Wee that bee Christes doe receiue wisdome from Christ, yet is there want of wisdome in the child of God that hath receiued the greatest portion thereof, according as it is written to the Corinthians: *Nowe we see in a glasse darkely, but then shall we see face to face: Nowe I knowe in parte, but then shall I knowe euen as I am knowen.*

1. Cor. 13. 12.

Wee that bee Christes doe receiue righteousnesse frō him by faith, but we haue such wants in our faith while we be here, that this is the prayer of the Church and euery member thereof, so long as they liue: *Lorde increase our faith: I beleeue, Lord helpe mine vnbeleef.* We receiue sanctification and holinesse of life frō Christ,

but

but in that measure: that it is the continuall prayer of the Church vnto the end, *Forgiue vs our treſpaſſes, as we do forgiue them that treſpaſſe againſt vs.* The faithfull that haue ben deliuered from many daungers already by Chriſte, who is their redemption, haue yet for all that many daungers and troubles abiding for them: in ſo muche that it is thus written of the eſtate of them: *For thy ſake are we killed all the day long, we are accounted as ſheepe for the ſlaughter.* And if they ſhould eſcape all other, yet death will ſurely haue to doe with them all at the laſt, and will not reſigne her right vnto any. Theſe are plaine proofes that the faithfull neuer ſtand ſatisfied with any thing in themſelues, as being perfect in it, but alwayes returne vnto their Mediatour and Redeemer Chriſt, where is the perfection of that which in ſmall meaſure abideth in themſelues: who hath theſe things perfect in him ſelfe, not for him ſelfe, but for vs. And therfore the holie Ghoſt doth not ſay (which notwithſtanding in trueth he might) that Chriſt hath made vs wiſe, righteous and holie, but he ſaith that Chriſte is made vnto vs wiſedome, righteouſnes and holines, adding the cauſe thereof in theſe wordes following: *That he that will glorie, may glorie in the Lord.* For faith refuſeth to glorie of any thing in it ſelfe, finding want in all thinges, that it may glorie in the Lord alone. For it is not praiſe worthy of him, if he be but felow with vs in the worke, but when we are truely taken (as we are in deede) for nothing, and that that commeth from vs as no ſufficient payment, then receiueth the Lorde the whole right of his glorie, whiche otherwiſe is cleane darkened, when it is made to patch vp that which wee had begun. Let vs therefore neuer forget this, that we

Rom. 8. 36.

doe magnifie faith aboue all that whiche doeth come from vs, not simply, because it fasteneth harde vpon Christ: but because it so taketh holde vpon him: that it letteth go all the holde that it hath of any thing in it selfe. We may not therefore onely consider, whether we haue any stay in Christ: but whether we haue such a stay, that acknowledgeth vs vnstayed in our selues, and therefore to be vpholden by him alone. For faith ioyneth riches to pouertie, and bringeth plentie vnto the emptie.

Now we let vs pray vnto our heauenly father, that his true faith may be increased in vs, &c. Amen.

The fifteenth Lecture vpon the Gospel of S. Matthew, the 6. Chapter, the 9. and 10. verses.

9 Our father which art in heauen, halowed be thy name, thy kingdome come, &c.

WE haue learned already what faith is, and therefore order doeth require to speake somewhat of prayer, being such a fruite and effect thereof, as cannot be parted frō it. For as faith is weake or strong, so are prayers colde or carefull, sparing or plentifull, because true prayer receiueth life from faith, which without it is dead & nothing worth. And bicause faith quickeneth prayers, we may truly iudge of faith by our prayers: colde prayers, colde faith: fewe prayers, little faith: they increase and decay together, they arise and spring vp both at one time. In this treatise of prayer, before I shall expounde the petitions, that is, what things are to be asked, it shal-

be verie profitable to speake somwhat before, necessary for the preparing of vs thervnto. Herein the first thing to be considered is, the vse and end of prayer, which is to bring vs to suche triall and experience of Gods goodnesse towardes vs: as may force vs in truth to honor and praise him. For we cánot heartily honor & prayse him, of whose goodnes towardes vs we haue no certeine knowledge. And how shall we haue certeine knowledge and true triall of his goodnesse towards vs, but by receiuing and tasting therof? And how cā we stand better assured what we haue receiued, then by finding that giuen vs, which we know & well remember that we haue asked and begged before at his hands in prayer? So that prayer leadeth vs to this certeine & assured knowledge of Gods good meaning towards vs, which is the founteine of all true seruice and praise of God: while prayer goeth in euerie necessitie to trie for it self the goodnesse of God promised in his worde, and bringeth with it a true certificate and good experience thereof, in that his suite is graunted, and he in his prayer is comforted. And this assurance of God his particular regarde and fauour towardes vs, bringeth with it a seruing and honouring of God in truth. And therefore Solomon rendereth this reason why he would haue the Lord to graunt the petitions that his seruaunts should pray for: *That* (saith he) *they may feare thee as long as they liue*. It is his reason also why he wold haue the straunger (which was not of the people of Israel) heard in all that he called for: that all the people of the earth might know his name, and serue him as did his people Israel. For it is this assured knowlege of a special good wil of

Prayer bringeth a triall & experiēce of Gods goodnesse towardes vs, when we perceiue that to bee giuen vs, which we are assured that we haue often and earnestly begged in our prayers of our God, whereby our faith and persuasion of his goodnesse towards vs, is strōgly confirmed, & we our selues drawen in trueth to honour & praise him.

1. Reg. 8. 40.

V. I. p. 287

1. Reg. 8. 43.

God towardes vs that inclineth our hearts to the true worshipping of him. Al men know that God is good, but all men knowe not that hee is good vnto them. All beleeue that he is good, but all beleeue not that hee is good vnto them, yet is that the true faith, and therefore is prayer a true fruite of faith that confirmeth vs thetein: according as the Prophet Dauid testifieth of himselfe, that he loued the Lord, because he had heard his prayers.

Our faith hath neede of all the helpes that can be, to strengthen it withall in temptations, and therefore this triall of it, (when we receiue comfort of our prayers, hauing his good will brought home vnto vs, and therefore by so good experiẽce assured vs, that we can shew good euidence for it,) is not to be neglected but highly to be accounpted of. If God haue made vs many promises to helpe vs in our necessities, and wee shall not once haue sent our prayers to make triall thereof: can wee haue any great hope at our neede of his helpe, hauing no holde but by his bare promises, whiche long time before were made vnto vs, but neuer tried by vs to haue any trueth in them?

Let vs not tempt the Lord, in differring this strengthening of our faith, which hath neede of al the vpholding that may be had: and all will be tried in triall to be little inough. It behoueth vs to looke vp our euidence, for we deale with that aduersarie that neither wanteth skill to espye his aduantage, nor will to holde it to the vttermoste: and prayer is that whiche bringeth triall of GOD his good will to vs particularly, in that, by prayer wee are comforted and releeued, whensoeuer wee shall open our griefes and wantes vnto

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our God. For albeit the Lorde might giue it vs without asking, yet it is his will that we shoulde aske, that we may knowe we haue bene heard: and by that means receiue assurance of his good will towardes vs.

It hath ben said before, that it is one thing to be persuaded that God is good: and another to be persuaded that he is good to vs. It is one thing to bee persuaded that God giueth all thinges, and an other that he giueth them to vs a pledge of his special good will & meaning towards vs. The faith of God his children persuadeth them of good will from the Lord, meant particularly to them: and in their prayers they take in, outward benefits no otherwise: but as special tokens of his fauour, who now is at one with them, and tenderly doeth imbrace them. And the Lord hath appointed prayer to be a helpe vnto our faith in this part, that a man obteining by asking, might knowe that he were of some reckoning with the Lord: and might bring it out as a proofe against those temptations that should shake his faith, in calling it into question whether he were regarded of the Lorde or otherwise.

We see that Dauid strengtheneth his faith in the hope to be heard for his present suite, because the Lord had comfirmed his goodwill towardes him in hearing his prayers before. Sure it is, that if the Lord will giue vs thinges vnasked, muche more will hee giue vs that which we haue intreated him for. And if we get no cõfort that way, our hope is small. This helpe of our mistrustfull disposition, that we should come by benefites through intreatie and prayer (where wee may plainly see ỹ we are greatly regarded and not without reckoning before him, in that he vouchsafeth to answere vs in Psal. 4. 2.

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our motions, made vnto him for our welfare) is a singular vse & end of prayer, which maruelously addeth to the force of faith. This singular vse and speciall end of prayer are they depriued of, that vse to pray vnto God in an vnknowen tongue. For if any particular benefit be giuen them, they know not whether it hath come at their intreatie or no, becauſe they know not what they haue prayed for: and ſo receiue they no ſure and certeine teſtimonie of the Lordes helpe. It is a ſingular bleſsing, to haue his goodneſſe towards vs particularly in aſſured experience.

Ob: It will be anſwered for them ẏ pray in an vnknown tongue, that it ſkilleth not though they them ſelues know not what they pray, in as muche as God knoweth all things: and therefore vnderſtandeth it. This anſ: ſwere were to ſome purpoſe, if the inſtitution of prayer were in regarde of God alone without conſideration of vs: but prayer is appointed (as we haue already heard) that our weakeneſſe of faith might haue as it were ſenſible holde thereby, and ſuch as would ſuffer no exception to the contrarie, in that we haue felt him helpe vs there, wherein we haue requeſted his helpe by name and ſpecial requeſt: ſo that there hath ben friendly communicating together, we aſking, and he giuing that which we haue aſked: we requiring, & he ſubſcribing vnto that requeſt. As for thoſe ẏ pray in a tongue vnknowen, how can they aſſuredly know ẏ he fauoureth them, in granting that which they haue required, whē they know not what it is ẏ they aſked? And therfore their faith doth receiue no ſtrength by their prayer ẏ can ſtand in any triall. This vſe alſo of prayer which conſiſteth in bringing help to our faith, reproueth thoſe

They who are accuſtomed to pray in an vnknoween tong, want this ſpecial fruit of prayer, to haue experience of God his goodnes towards thē: for how can they know that God hath graunted their requeſt when they know not what their requeſt was that they made vnto God?

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that pray onely in some vniuersal speeche, & do neuer particularly & by name offer to God the redresse of any thing that doth vexe them. The exãple may be this. Some onely in generall wordes vse to pray that God would blesse them, or that God would make them his seruantes, or that he would keepe euill from them. But they are not accustomed to pray for his blessing in any special causes which they are destitute of: neither come they to God, to craue his grace to serue him in this or that particular obedience, whereunto they are bound, and yet know thẽselues to be wanting therin, & therefore can they see no special fruit of their prayers to help their faith withall. We do see then apparently, ẏ this fruit and effect of prayer, to streghthen our faith in the persuasion of God his good will towards vs: is a maruellous profitable meane to incourage vs to prayer, being so strong a fortresse of our faith. The second thing that is to be required of him, ẏ shal pray in truth, is, to beare a good affection, and heartie loue and good wil to the word of God, to see the Lord honored therby, either in dueties commanded of him, and perfourmed: or else in promises made by him, and fullfilled. The Lord reigneth by his word: and his honour is acknowledged, when that is reuerenced: he is magnified, when it is obeyed: he is iustified and honoured, when things fall out according to the trueth therof. For by his word hath he made himself known always, and by ẏ as he made ẏ world, so hath he appointed to gouerne and iudge the world, making himselfe glorious in performing the truth therof. And therfore we seeking his glorie and honour in our prayers, as we must doe, (if we shal pray to any purpose) must ioyn with his word

Because the glorie of God consisteth in performing the trueth of his worde, those who shall truly pray vnto the Lorde, must not onely know his will reuealed in his word, but also haue a desire and inward longing to see the same perfourmed in them whether their prayers be to obtein grace to do somthing that he hath commãded or in their trouble to atteine such helpe as he hath promised for his in his word. The prayers therefore of men that are altogether ignotant of the will & word of God, ar here reproued as also the prayers of those that hauing knowledge of his word, haue no inward longing & desire to see the same perfourmed in them selues & others.

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in them, either praying to haue some grace giuen vs, to walk in some dutie that he hath commanded, that in y dutie he may be honoured: or else in our affliction to finde some comfort: (according as he hath promised,) that he in the trueth of his promise may be glorified. And because the prayer that is approued, must proceed from the desire of the heart, longing and lusting after that whiche in prayer he desireth: therefore is there in the heartes of them that pray aright, a loue, liking, & heartie affection, that longeth hungerly after the righteousnesse and trueth of the worde to see it established and vpholden: and namely after that duetie or promise, that in his prayer he desireth to haue performed. As there is loue toward the lawe where true praier is, so is there griefe and misliking for their transgressing of the lawe to be found in like manner within his heart, that prayeth in trueth vnto the Lorde. For if the keeping of the lawe be vnto any his delight, the transgressing of the law in like manner must be his griefe. It is plaine then, that true prayer must not onely bee directed by the lawe and commaundement of God, but also must ioyne in desire and affection with the same.

The glorie of God is coupled to his word, and therefore must prayers (being the desire of the heart) goe in desire after the same, according as we haue the example and practise of the Prophet Dauid at large in the Psalmes, where it is apparent that he placeth all the honour of God, in his worde, sometimes praying to haue his petitions graunted that he might keepe his commandementes, somtimes taking comfort, and assuring him selfe that he should be heard, because he had a loue vnto his law: plainly affirming (as appeareth in that Psal.)

Psal. 119.

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that ſaluation is farre from the vngodly, becauſe they ſeeke not his ſtatutes: wherein his glorie conſiſteth: as we may learne if we go no further for proofe thereof, then vnto the Lordes prayer it ſelfe. For after mention made of hallowing of his name, and comming of his kingdome: there followeth the requeſt of doing his will here in earth becauſe his honour, glorie, and dominion is ſeene in the obedience to his wil reuealed in his word. Herein we may clearely ſee ſentence giuen againſt al ſuch prayers, as (proceeding from a hart ignorant of the word of God) go after their owne good deuotion, which is the honoring of themſelues: and not after his good will reuealed in his worde, which they are vtterly ignorant of. Where we may clearely ſee, what account it to be made of Popiſh prayers, where the word of God is not knowen of the moſt, and not regarded of the reſt: holding it for a ſure principle that ignorance is the mother of deuotion. To al ſuch praiers the Lord doth anſwer, (according as it is written in the Prouerbes:) *They ſhall call vpon me, but I wil not anſwere: they ſhall ſeeke me early, but they ſhall not finde me: becauſe they hated knowledge, and did not choſe the feare of the Lord.* A iuſt recompenſe of reward, not to bee heard when they in their diſtreſſe ſhal by prayer ſpeake vnto the Lorde, becauſe they refuſed to heare the Lorde ſpeaking to them in his word. Pro. 1. 28.

Here alſo are the prayers of all ſuch reproued, (not withſtanding they haue knowledge of the worde, and followe not their good intentes in praying vnto the Lord) as haue no affection, ioy, delight, nor good liking to ſee the law and the duties therof perfourmed in their life: nor yet any vexation or griefe in them ſelues

for transgressing the same. For prayer is a desire of the minde, and therfore most desirously affected after that which it seeketh, which is the lawe and commaundement of the Lord. Whereby it appeareth also howe fruiteless those prayers are that come but from the lips alone, the hart being altogether holden with other matters, & occupied wholy about other delights. The third thing that is required to prayer is, that it proceed 3 from an emptie hart, which findeth want in it selfe of those things ẏ it beggeth. For if a man feele no want of ẏ wich hee asketh, he can neuer be earnest in asking. The daunger hereof is then moste to be feared, when we pray for those things, the meanes whereof we haue at home. As when a man praieth for successe in a matter hauing either such wisdome in himself, such wealth or such friends: ẏ it is likely there needs to be no doubt made of ẏ successe. It is hard in such like causes to come to God with a emptie hart, to beg it as earnestly of him as if we wanted al such helps. And yet are all our praiers but a dallying with God, when we shall nourishe a secret opinion in out hearts, that wee haue that helpe within vs, for the which in wordes we are become suters vnto him in our prayers. When a wise man goth about matters that vsually are compassed by wisdom, or a rich man about that ẏ commonly we see compassed by riches, a learned man about that which is performed by learning, (and ẏ like is to be thought of all such like matters:) commonly there are either no prayers at all to God for the accomplishing of them, or if there be any, they are so cold and faint, as bewraieth this secret opinion to be nouseled within, that they shall not doe greatly amisse, though ther come no help by their praiers.

True prayers do proceede from an emptie heart finding want of that whiche it praieth for, whiche causeth hartie and earnest prayers: those therefore who seldom or neuer by the lawe of God take a true vewe of their wants, can neuer pray with that importunate suite which the Lord requireth, neither those who see not an inabilitie in all the outward meanes of help which they doe enioy to doe them any good, vnlesse the Lord blesse them, giuing power and successe vnto them. Luk. 11, 8.

ers. For ſurely, if the help at home were in truth doubted not to be ſufficient, the ſuite of relief abroad would be earneſt. The importunate ſuter is hee that ſpeedeth of his ſuite as we read in Luke, & he ỳ is pinched with want, wil ſpare no ſpeech for his releeſe: but he that feeleth no want, is to learne as yet how to beg. The prayers therefore of ſuche, as ſeldome or neuer examine themſelues by the law, and commandements of God, are greatly to be feared: nay, are plainely to be charged with dallying in their petitions with the Lorde. For there is the ſight of all our pouertie plaine and euident, and all the ſight that wee haue of it otherwiſe, is but a falſe light had in the ſhop of Sathan to vtter counterfet wares withall. The fourth thing required to prayer, is, that we haue an aſſured hope of help from the Lorde, a ſure beleefe to obteine that which we do aſke: for therfore is prayer an acceptable worſhip to God, becauſe it aſcribeth vnto him that honour of mercy to be helpful to our miſerie, when he is called vpon: neither tying his mercie to good deſeruing, nor yet his power to ſecond cauſes, as if where they had no deſeruing, he had no mercy, or where they had no inſtrumentes of helping, he had no hand or power to help. God is not truly honoured of the wicked, where either hee is taken to be but a vaine name and dead thing, in whome there is neither mercie nor power to be found in our neceſſitie, (as the Epicures and Belligods think, what ſo euer they ſay,) or elſe ſuch weakneſſe and imperfection in both, as cannot go but by holdes and helps from vs.

Our ſinne then may not weaken our faith be it neuer ſo greate, when there is true repentaunce for it: for that ſhoulde darken the praiſe of his mercie: nor

It is required in prayer, that wee haue an aſſured hop to be heard for the merite & deſeruing of Chriſte, and that we doubt not bicauſe wecome in his title and name but that the Lorde will graunt our requeſts: for whoſoeuer obteined any thing of the Lord, they brought no merite or deſert of their own for it but offered their praiers to be accepted onely in the righteouſnes of Chriſt.

yet the want of all those meanes that haue any likelihoode to helpe the matter, must driue vs to despaire: for that were to abridge and diminish his power. The prayer therefore that is ioyned with fayth, cannot but be acceptable vnto him, giuing him the honour that is due vnto his name, & because of that, being an acceptable seruice & sacrifice vnto ỹ Lord. But prayer without faith, (despairing to bee heard) dishonoureth the
Iames.1.6. Lord, and is returned without any comfort or hope of helpe, according as it is sayed by the Apostle Iames, that hee that doubteth and wauereth is like a waue of the sea tost of the winde and carried away, which shall not receiue any thing of the Lord. Yet herein we are to be admonished, that we doe not take either that anguish and feare of the flesh in daunger and trouble, or yet the weakenesse and feeblenesse of faith, to bee that wauering, that the Apostle speaketh of. For feare and anguish in trouble, weakenesse also in faith, are euer to be found in flesh, and will not be vtterly remoued, so long as we abide in this mortall life. That prayer that by faith holdeth out & continueth to follow the Lord (notwithstanding some feare of the flesh and feeblenes of faith be found therin) is sure to speede of her purpose at the last. For patience will bring experience of his goodnesse, and experience bringeth hope: for by continuing our prayers to the Lorde in the time of trouble, we are sure to find such mitigation thereof, as not onely maketh it so tollerable that it may be borne: but also leadeth vs to a further hope, in that experience of mitigation alreadie had: which thing is better learned with vse, then it can be made plaine by any rule. Onely wee haue to take heede, least we should let goe the experience

experience of his goodnes towards vs: either in hauing taken away trouble at our request, or else in hauing asswaged the rage thereof. For experience strongly vpholdeth hope, and mightily battereth downe despaire. And now to incourage vs to prayer, we haue not only a commandement for it (which maketh our obedience herein better then a sacrifice offred vnto God, and our contempt and neglect of prayer, sinne and rebellion against God) but also most plentiful and louing promises to allure vs with assured hope of reward, as it is written in Matthew: *Aske and it shall be giuen you. Knock and it shalbe opened. Seeke and ye shall find. What man is there among you, which if his sonne aske him bread, would giue him a stone? If ye then which are euil, can giue to your children good giftes, how muche more shall your father which is in heauen giue good thinges to them that aske him?* These promises which are grounded in the mercies of God, haue made ỹ godlie conceiue hope to pray vnto him, and not their owne worthinesse: nay, they haue turned away their eyes from the feare of their owne sinnes, after the hope of these promises made in mercie vnto his. A notable example whereof we haue in Genesis. Where Iacob after he had confessed that he was not worthie the least of those benefites which he had already receiued: yet notwithstanding is imboldened to pray for other benefites, because God hath promised. The promises of God are founded in his mercie: and therefore perfourmed, because of his mercy. These promises made al the godly that euer were in any age bold to pray. We therfore hauing the same promises, haue also ỹ same hope & holde of his mercies that they had, & the same commendation of our cause and suites what so euer.

Psalm. 50.

Matth. 7. 7.

Gen. 32. 10. 12.

For all their hope did hang & depend vpon the goodnesse of God promised in his word, therfore let vs not be guiltie of so great sin against our own soules, as to be disobedient (by our neglect of prayer) to the lawe and commaundement of our God: neither yet so iniurious vnto the Lorde, as through infidelitie & mistrust to cal into question the veritie of his worde and trueth of his promises, which are performed vnto vs in our mediatour and redeemer Christ Iesus, in whome all the promises are fulfilled. When the question is then of our
2. Cor. 1. 20. || vnworthinesse, let vs call to mind that there was neuer || any man vpon ỹ earth, no Saint or seruãt of God, how || holy or blessed so euer, that was heard for himselfe: or || had the promises perfourmed vnto him in respect of his owne worthinesse, but onely in and for Christe, to whom the promises were made, who is the heire of all
Heb. 1. 2. things, as it is written to the Hebrues: and therefore no || man hath true title to any promise of blessednes, but in || his name and for him, because he is a part and member || of Christ, who is Lord of all, and hath true title therevnto. Our hope ariseth in the right of Christe, our claim is good in his title, our comfort commeth by his interest. We being therfore members & parts of him, haue lawful title in his name, who is the true and ỹ lawful heire of all the inheritance, notwithstanding that in any title that we can shew for our selues, (as from our selues,) we remaine without hope of any help or comfort by suite to recouer any thing at all: a deede of gifte being before made vnto the Lorde Iesus, of that inheritance and all that belongeth thereunto. Euery gift and grant that is made, passeth in his name, and whatsoeuer suite is recouered apperteining to our happie estate, it

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is entred likewise in the title & right of him, and is giuen vnto vs because we are members of him. The first Chapter of the epistle to the Ephesians maketh a plain proofe hereof, ẏ wee haue no spirituall blessing but in Christ, because we are his, and in him, whome the father hath appointed to be ẏ lawful inheritor of al thinges. It is in plaine wordes affirmed by the Apostle to ẏ Corinths, that the faithful are by appointment of God ẏ father, in Iesus Christe, who is made vnto thẽ, (as before we haue heard) wisdom, righteousnesse, holines & redẽption, ẏ he who will glorie may glorie in ẏ Lord. Those therefore that enter their suites and petitions to God ẏ father, in ẏ title & right of any Saint, angel or apostle whosoeuer: whither they passe in their names alone, or in Christ his name & theirs together, they enter their suite amisse, & therfore shall neuer profite by it. They take vpon them to frustrate that graunt made from God the father to Iesus Christ alone, making an alienation thereof vnto others at their owne will and pleasure, cancelling that deede of gifte, and forging a newe, wherein the virgine Marie and others are made parteners with him, affirming that the suites and petitions must proceede in their name also as well as his. That blasphamous prayer of theirs is not vnknowen vnto any. *Tu per Thomæ sanguinem, quem pro te impendit, fac nos Christe scandere, quo Thomas ascendit.*

Eph. 1. 3.

1. Cor. 1. 30.

Thou Christe for that blonde which Thomas for thee did spende, Make vs clime thither, whether Thomas did ascend.

If they woulde qualifie their speache, their owne practise will condemne them. For they haue prayed to bee accepted in the title, right, and deseruing of the

Saintes, making mediatours to him, who is for vs already, and our alone mediatour in deede, making him a straunger or enimie rather to be appeased by others: when as in verie deed he is our best and deerest friend, appointed our mediatour, and standing on our part to appease other. Whose affection that it standeth better towardes vs then the affection of any Saint or Angell, herein we may be persuaded, if we be not willingly & obstinately blinde: for that he hath tasted of that infamous death the crosse for vs, when we were enimies to him.

Rom. 5.

The like affection was neuer founde in any Saint or Angel towardes vs. Shall we then make him further off in affection, then the Angels and Saintes, & that they should be sooner inclined to pitie towards vs then he, and therefore we should begin with them in our prayers for the appeasing of him? This is not to make him the peacemaker, but the partie to be appeased. This is not to make him the man that should make them one who were at variance & debate, but to make him one of the two, that beeing at variance, were to be made one. The word of God appointeth him the only mediatour & peacemaker betweene the righteous God and vnrighteous man: it is therefore the word of man, and no word of God, that maketh the partie that is at variance with man, and must be reconciled with an other. Is he who came downe from heauen, leauing so great glorie, and laying down his own life for vs, when we were his enimies, now become so cruell, that Saintes and Angels must be made for vs to stay him? Is the matter fallen out so farre otherwise then he coulde discerne, that comming with the minde and affection

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of a mediatour for vs? he cannot now without a mediatour be at one with vs? The Leuitical Priesthood did shadowe out vnto vs the priesthood of Iesus Christe. Their high priest was their mediatour and peacemaker, that in offering vp sacrifice made peace betweene God and them, but there was neuer any meanes appointed to appease the priest, nor anye mediatour made for the people vnto him, neither yet any ioyned with him. It appeareth in Leuiticus, that it was vnlawful for any to abide in the Tabernacle of the Congregation, when the priest went into the holy place to make attonement, vntill hee had made an ende. Wherein was plainely signified and established the trueth of the alone mediatour Christ Iesus, in whom the trueth of this shadowe and figure was apparantly seene: For when hee was to offer vp himselfe for our sinnes, had hee any helpe from any Saint or Angell? Was there at any time such infirmitie seene, euen in the best of his disciples, as then when the Lord went about the work of our redemption all forsaking him, and some swearing and forswearing that they neuer knewe him? For it behoued him to goe about that worke alone, not being ioyned with others, nor hauing helpe from any.

It will be graunted, that in the worke of redemption, there is none to be ioyned with Christ, but that he alone is the mediatour of redemption, finishing that himselfe none otherwise, then as the high priest was alone in making attonement for the people: but in the mediation of prayer and intercession they say that others are to be ioyned with Christ, and that Saintes and Angels are to be made on our part, and for vs vn-

Sol: to him. Let it be shewed then that there was appoynted of God, or practised in the Leuiticall priesthoode any mediatour of intercession for the people vnto the high priest, which muste haue beene shaddowed out there, if there had ben any such thing in truth brought by Christ, and therfore now to bee vsed of vs. For, according as it is written to the Hebrues. The priestes y̆ according to the lawe offer giftes, doe serue vnto the paterne and shadowe of Heauenly thinges.

Heb. 8. 4. 5

This which hath beene laid of faith in the mercies of GOD shewed vntovs, in Christe the alone mediatour and redeemer, teacheth vs to bee humble in al our prayers, refusing all our owne righteousnesse and deseruing, casting off all the opinion therof, hauing al our hope to be heard arising onely in respecte of the mercies of Christe assured vnto as by faith: remembring alwayes that the proude Pharisie boastinge of his good deedes in his prayer is refused, when the poore Publicane is receiued making mention of nothing but his miserie, sinne, and wretchednesse, & therfore appealing vnto mercie, in earnest suite calling vnto God for that alone.

Luke. 18. 11.

In that prayer which is appointed vs by the Lorde Iesus wee doe call God, Our father, to assure vs of his tender fauour towardes vs. For that is (as wee haue heard) aboue all things required. Neither is it possible without this persuasion of his fatherly affection to please god. For without faith, it is impossible to please the Lord. Therefore is it set in the beginning, because without it there is no enterance vnto him, nor hope of being hearde at his handes. Neither must wee onely bee persuaded that the Lord fauoureth vs, and is be-

Our Father

Heb. 11. 6.

come

come a father vnto vs: but also that in regarding our prayer, and harkening vnto the petitions that we shall make, hee will make knowen his fatherly affection and good will that he doeth beare vs. For when wee are about to pray vnto him, wee are charged to bee mindfull of this, that he is our father, & so to call him, because in the hearing of our requestes, we shall be assured so to finde him.

Marke it well therefore, that when wee are to pray vnto him, wee are taught to call him Father. The Lorde cannot truely be said in any respect to be farre frō his, yet in prayer is he said especially to draw nigh vnto them, as appeareth in Deuteronomie, and in the Psalmes. This is the thinge that wee ought to be resolued fully of, that it is the will of our heauenly father by hearing the prayers of his to testifie his good will towardes them, to giue them experience and tryall of it that way, to the strengthening and increasing of their faith. Being therfore readie to pray, let vs consider a while of the promises made vnto them that *Aske, Knocke and seeke*, that yee may bee perswaded by them that finde him fatherly affected and inclining to our demaunds. For that doth his worde Father in the beginning of our prayers offer to our consideration. Deut. 4. 7. Psal. 145. 18.

His being in heauen, that is immediatly spoken of after this naming of Our Father, doth put vs in mind of an heauenly maiestie and power in him able to goe through with the purpose of his good will towardes vs, that in nothing our hope of being heard may bee hindered. This helpe that is offered vnto our faith in prayer, doeth tell vs that the heart of man is hardly resolued of this thing in trueth, that the lorde Which part in heauen

is so present alwayes by good will, power, and effect, at the suite of his seruants, ỳ therby they take true trial of his great good will towardes them, matched with heauenly power, maiestie, and glorie, for the performance thereof: And that there is great difference betweene this faith, and those opinions that commonly men are wont to conceiue of God. For the common prayer of the greater sorte, (notwithstanding they be liberall of wordes and sparing of no paines therein:) yet are they farre from this persuation required of necessitie vnto true & faithful prayer. They receiue hope & are confident by reason of the laboriousnes of their paines in the multitude of prayers, and other doeinges of their owne deuising: they knowe not what the mercie of God meaneth, which onely worketh hope in his, and maketh him humble euen in the doeing of those thinges that are commaunded of him, because it is the meere mercie and good will of God that hath wrought them in those that be his, and that doth accepte them and take them in good parte at their handes. The ende and marke that the seruauntes of God shoulde set before them in their prayers and petitions, is to haue the Lorde glorified by performing that vnto his which he hath promised, to haue his mercie and power to come vnto the eyes and eares of men so euidently performing the trueth of his word, that they may see and be forced to confesse ỳ he ruleth here in earth. When we are readie to pray either for good things to bee giuen vs, or for euill things to be takē frō vs, the care to haue God his mercies magnified, and his goodnesse promised towardes his to bee seene and come to light thereby, to the credite, name, & glorie

of

of the Lorde: ought principally to prouoke vs, and to bee the chiefe thing that ſhould moue vs, to make ſuit either for any good thing to bee giuen vs, or to be ealed of any affliction.

And therefore are wee taught in this his prayer, (which is a paterne vnto all our prayers) to beginne them with the deſire that his name may be hallowed, and his kingdome may come. In the which petitions by conſent of all the godly learned, we ought to haue our minds and ſenſes wholy ſhut vp within the deſire that he might haue a wonderfull name, and bee ſeene and knowne to reigne as a king, in perfourming the trueth of his word here vpon earth. And nowithſtanding our good and benefite be not diuided from this his glorie, but moſt neerly ioyned therevnto: yet muſt wee flee ouer the care of that in our thoughtes, and beginne our requeſtes in the earneſt deſire to ſee the triall of his mercies and power promiſed vnto his, experienced and made knowen in trueth and in effecte. Therefore you ſhall not looke for at my handes anye ſeuerall declaration, what particular things are conteined vnder the hallowing of his name, or the cõming of his kingdome: for that were infinite, in aſmuch as there is no trueth promiſed in his worde perfourmed, but in that ſame his name is hallowed, and his kingdome commeth. And I tolde you euen nowe, that it was the deſire of his name, and his glorie, that muſte ſende vs to prayer, and goe before all our owne priuate commodities and reſpectes whatſoeuer.

Hallowed be thy Name Thy kingd. come

When we doe pray that his will may bee done in earth as it is in heauen, wee are admoniſhed in that petition, that the glorie of his name, and the power of his

The name of God is hallowed and his kingdom commeth, when any of his commaundementes are obeyed, or abye of his promiſes perfourmed and the deſire of his name and glorie muſt prouoke vs to require obedience to his will and perfourmance of his promiſes.

Thy will be done in earth as it is in h.

his kingdome, are not ſundered from his will and worde. It may not once enter into our thoughts that the Lord will be glorified in ſhewing forth the greatneſſe of his power and goodneſſe, any othewiſe, then as hee hath declared in his worde, whiche is the true witneſſe of his will. Wherefore whenſoeuer wee are truely touched with the glory of God his name, or the aduauncement of his kingdome, wee are deſirous to haue ſome thing perfourmed, which in his worde he hath approued. In this petition, wee haue warrant to || pray vnto the Lorde for any thing that in his worde || he hath promiſed to beſtowe vpon his, and therefore are we taught to enquire at his mouth, I meane euen at his worde, what his will and pleaſure is. For to preſume to aduaunce his glorie, otherwiſe then hee hath ſhewed vs in his worde, is to tempt the Lord: and to imagine to glorifie him, or to purchaſe prayſe vnto him, with that which by his word cannot bee approued is not to honour, but to diſhonour the Lorde: for he hath coupled the glorie of his name, and the honor of his kingdome, to the doing of his will. It was declared of late, that notwithſtanding the glorie of God and the comming of his kingdome, bee not deuided from the commoditie of his ſeruauntes: yet ought his ſeruaunts to caſt their eyes vpon his glorie alone, in ỹ recitall of thoſe petitions. In like manner ought we to iudge of this petition: where we do craue for the doing of his wil, that in requeſting of any thing agreable || to his will we ought not ſo much to looke vpon anye || commoditie comming to vs thereby, as vnto this, that thereby his will and pleaſure taketh place, and hee is ſeene and plainely perceiued to be iuſt and true in his word,

When the word of the Lord is obeyed, then is his name hallowed, and thē doeth his kingdome come: for the Lord hath coupled the glorie of his name to the doing of his will.

worde, and so by that meanes his kingdome is truely acknowledged, and his name hallowed. We do confesse that he ruleth according to his worde, but when we see the experience thereof, that which before was faintly in the mouth, is nowe strongly conceiued in the heart.

And whosoeuer he be that hath the greatest portion of faith and most assured persuation of the good will and power of God, that it watcheth alwayes for the performance of his will reuealed in his word, he hath neede notwithstanding to haue his faith strengthened by experience and triall of the mercies of God visibly performed in the gouernment of his Church.

The Saintes and seruauntes of God are desirous alwayes to haue his honour aduaunced and his kingdome acknowledged, by the ordering and gouerning of thinges here in earth according to his worde, and therefore after that Solomon had made an ende of intreating the Lorde to heare the prayer of his seruants in their seueral necessities (according as they are recited in the booke of kings) he rendereth a reason why hee woulde haue the Lorde to graunt their petitions: *That* (saith hee) *all the people of the earth may knowe that the lord is God and none other.* v. 2. p. 267.

This is the cause why the seruauntes of God are desirous to haue their petitions and prayers which they make according to his will, to bee hearde and graunted, euen that the glorie of his name may bee aduaunced, that it may be seene that he ruleth and none other and that experience may iustifie the gouernement of God after his worde.

Here we see that blind and ignorant prayes (what de-

deuotion and good meaning so euer be pretended) are no prayers that euer the Lord will accepte of, & that such as doe not serue the Lorde after his word, are cut off from all hope to haue their prayers hearde to anye benefite or comfort of thers, because the Lorde hath ioyned his mercie and power wherein he will be glorified, to the performaunce of his will, for the comforte and good of those that doe serue him after his worde.

Therefore doeth the prophete Dauid make his seeking out of the precepts of God a persuation that hee shall bee heard. *Saue me* (saith he) *for I haue sought thy precepts*. And in the same 173. verse. *Let thy hande saue mee for I haue chosen thy preceptes*. Likewise in the laste verse of that Psalme he saith these words. *I haue gone astraye like a lost sheep, seeke thy seruaunt, for I doe not forget thy commaundementes*. And not in this verse alone, but in many other throughout this psalme, he conceiueth hope of being heard in his prayer, because the Lorde had giuen him a carefull heart to the keeping of his worde, wherein his glorie doth consist.

Psal.119.94.

In as much therefore as he was carefull of his glorie, he conceiueth hope that the Lorde will not be vnmindfull of him, but is bolde in a godly hope to saye: *Beholde mine affliction and deliuer mée, for I haue not forgotten thy lawe*. And sometimes in this intreating of the Lorde to heare him, hee promiseth in time to come, that he will keepe the statutes and commaundements of the Lorde, as it appeareth in the 145. verse of that Psalme in these wordes. *Heare mee O Lorde and I will keepe thy statutes*.

Psal.119.153.

These authorities from the prophet are vttered to

this

this ende, that we should not put those thinges a sunder which the Lorde hath coupled togethes. For the Lorde his glorie is not parted from his will reuealed in his worde: and whensoeuer we haue in purpose to sanctifie his name, to get praise vnto him, and to aduance his kingdome here vpon earth: wee must proceede no otherwise then according to his word, being assured, that it hath allowance and probation from the same. These three petitions do not so much note what || seuerall thinges are to bee asked, as with what minde || those thinges that wee aske according to his will, are to bee desired: that is, euen with an hartie longing and desiring to see his name sanctified, his kingdome established and ỳ which is to his good liking & will accõplished here vpon earth: by bringinge something to passe, whereof hee hath declared his liking apparently in his worde.

If wee shall craue any grace of him, whereby to haue our life bettered, and our conuersation amended: the care of his kingdome, the desire of his name, the longing to see his will and pleasure take place, ought to bee the thing that shoulde moue vs therevnto.

When we are to craue any thing at the handes of our God, the care of his kingdome, and the desire of his name, the longing also to see his will and pleasure take place, ought to moue vs therevnto.

Our petitions also for temporall blessinges, or to haue euils remoued from vs, ought in like manner to be made in the care and desire of his kingdome and glorie, who hath promised in his worde, that he will be nigh vnto his that call vpon him in trueth, and that he will heare the prayers of his that attende vpon his commaundementes: both in blessing them with good thinges, and also in turning euill thinges from them. Such thinges therefore, we shoulde also desire euen for the establishing of his name, credite, and kingdome

here vpon earth, according as the seruaunts of GOD haue done, as appeareth in many places of ỳ Scripture. *Helpe vs O God of our saluation* (saith the Prophet,) *for the glorie of thy name, deliuer vs and be mercifull to our sinnes for thy names sake. Wherefore shoulde the Heathen say, where is their God?* Beeing most of all carefull least the wicked shoulde triumphe ouer the Lorde, if that he shoulde not stand by his, according as hee hath promised in his worde: but lay them open to all iniuries and reproches of the wicked, without hope of deliuerance from him.

Nowe let vs pray vnto our heauenly father, that we may be so touched with the glorie of his name, the care of his kingdome, and desire that his will may take place, as may comforte vs in the assured hope to haue our prayers hearde when we call vpon him.

The xvi. Lecture vpon the II. verse.

II *Giue vs this day our dayly bread.*

WHen Solomon had made requeste vnto the Lorde for the people of Israel in the dedication of the Temple, that he would vouchsafe to heare their prayers, when any of those seuerall occasions which ther he maketh mention of, shoulde oppresse them: in the ende of his prayer, he requesteth the Lorde that hee woulde defende the cause of his people Israel always as the matter should require: that what socuer necessitie

ſitie or extremitie time ſhoulde bring vpon them, hee woulde haue a fatherly regard vnto them in that time of their neceſſitie and releeue them. This is that which is meant by *Daily bread*, that the Lorde would graunte vs euery day, whatſoeuer ſhall be the neceſſitie of that day, giuing alwayes the thinges of the day, in his day. For thote bee his wordes in that place according to the trueth of the Hebrue text.

We haue warrant to pray that the Lord would graunt vs euery day that whatſoeuer it ſhall bee that we haue neede of at that time.

In this petition wee haue warrant to call vnto God for temporall benefites that we ſhall ſtand in need of, whatſoeuer. The ſeruauntes of God haue gone before vs by their example, in applying the Lord with prayer when ſoeuer the want of any thing did vexe them. In the booke of Pſalmes wee ſhal ſee that Dauid in al diſtreſſes flyeth vnto God by prayer: curing all his griefes whether of minde or bodie, with no other plaſter then prayer. That booke of Pſalmes being well peruſed, will let vs ſee the manifolde vſe and wonderfull ſucceſſe of prayer. For ſometime the Prophet cureth the greefe and languiſhing of his hearte with prayer: ſomtime he recouereth the health of his bodie by prayer: in other places hee putteth all his enemies to flight, with no other weapon then this of prayer: to bee briefe, hee maketh of prayer a medicine for all maladies, and ſpeedeth ſo well with it in all his neceſſities, that we may not only, ſay in bare words that it is a ſalue for all ſoares, but euen write vpon the heade thereof *Probatum eſt*: for it is tried to haue cured all griefes and vexations of what kinde ſoeuer. In the Pſalme the Prophet declareth that hungrie and thirſtie ſoules wandering in the wildernesſe, and calling vnto GOD by prayer are ſatisfied of him and ſent away

1. Reg. 8. 38.

Pſal. 107. 5. 6.

Verse. 16. repleuished with good thinges. In the same Psalme hee declareth in like manner, that men being in prison bounde fast with chaines and yron, without all hope of helpe, calling vpon the Lorde in their prayers are hearde of him, their prayers graunted, and they deliuered. The same Psalme maketh mention of men pi-

Verse. 17. ring away with sickenesse, or heauinesse of heart, and yet by calling vpon him in prayer to haue bene cured, and to haue recouered that daungerous estate. To

Verse. 23. conclude, in the 23. verse in the same Psalme the Mariners that call vpon GOD when the tempest doeth threaten death vnto them, are reported there to haue their prayers hearde of the Lorde, to bee deliuered frō that daunger, and to bee brought to the lande that they longed for. What man well instructed, would once haue receiued hope to haue those or the like thinges holpen by prayer? What man (not well instructed in the worde of God) woulde not take it to bee a casuall thing that commeth (as it is saide) by fortune when faire weather cōmeth after a tempest, or health doeth succede sickenesse, when deliuerance commeth after imprisonment, or plentie after pouertie? These are so often seene by experience to come one after an other, that notwithstanding men haue in their distresse prayed for them, yet hardly can they bee brought to thinke that they are blessinges graunted to faithfull prayer: but rather imagine that they are thinges caste here and there vpon men at aduenture.

And therefore when men are in those or such like distresses, they hardly, or not at all, conceiue any hope to be heard. Seldome do they make any suit vnto god in faith, especially if those afflictions laye sore vpon them:

them: but the children of God (knowing that they are promised to haue the Lorde neere vnto them in all that they shal call vnto him for,) and that they shal be hearde for the thing of the day vpon his day: as their occasion requireth, so do they seeke vnto the Lorde, being sure in continuance to finde comfort at his handes. And why? they knowe assuredly that the Lorde will haue his mercie and power tried and seene heere vpon earth, in hearing the requestes of his in their distresse: that by that meanes he may bee truely feared and honoured of them, according as it is proued in the booke of the kinges: and also that by his hearing of their petitions in those their distresses, may bee confirmed in the persuation that God fauoureth them, remitteth their sinnes, and beeing at one with them is fauourably inclined vnto them in all their needfull demaundes. 1. Reg. 8. 43.

Whosoeuer shall diligently consider of the places of Scripture in the olde testament, applyed by the Apostle to the forgiuenes of sinnes, shall easily perceiue, that the godly haue taken their deliuerance from their distresses, as pledges of the remission of their sinnes, & assurances that God for Christe was at one with thē. For their temporall blessinges were not receiued of them, but as confirmations of his reconciliation with them: which proueth that whiche was saide before, that the Lorde heareth the prayer of his in their necessitie, to strengthen their faith in the remission of sinnes and persuation that God for Christ is become fatherly affected towardes them, his promises being visibly confirmed to them.

In Deuteronomie there are promises made vnto them Deut. 23. 20.

them that doe giue diligent heede vnto the lawe, and commaundementes of God to obey them, that they shall bee blessed in the fruite of their bodie, in the fruit of their cattell, in their comming in and going out, in all that they shall put their hands vnto, in causing their enemies that rise against them to fall before their face, and the cause is added in the tenth verse in these wordes. *Then all the people of the earth shall see, that the name of the Lorde is called vpon ouer thee, and they shall be afraide of thee.*

The Lorde will be knowen to bee the God of his children, & to haue a kingdome here vpon earth by his fatherly affection towarde them in their requestes which they shall make vnto him in their distresse for temporall thinges.

It is therefore most assured, that the Lorde will bee seene to bee the God of his, and to haue a kingdome here vpon earth, by graunting them their requestes, when they shall call vpon him in their distresse: by leauing outwarde blessinges as plaine confirmations of his inward heartie good will that he beareth towards them. And for this cause doe the people craue those temporall benefites, euen that it may bee seene that he ruleth vpō earth, standing by his as he hath promised. Wherefore, whensoeuer their enimies oppressed thē, or by the want of any his accustomed benefites they seeme not to bee regarded of the Lorde, they complaine vnto him not so much in the consideration of their necessitie, as in regarde of his glorie: vsing these and such like kinde of speeches, Wherefore should the Heathen say, *Where is nowe their God?* As if their cheefe care were to haue the Lorde his glorie vpholden in the confirmation of his goodnesse promised vnto his: which is called into doubt of the vngodly, while they see those that accounted them selues for his, in affliction and oppression, necessitie and want, as if they were not regarded of him.

Whereby the vngodly are imboldened the more to oppresse the righteous, and by calling into questiō the trueth of his promises made vnto his, confirmed the rather in the cōtinuing of their disobedience. Verie fitly therefore is the hallowing of his name, the comming of his kingdome, and the doing of his will, set before the request of outwarde necessities, because we shoulde demaund them rather in respect of his glorie, that hee might thereby haue a name and kingdome here in earth, and his will perfourmed, rather then we to haue therein our alone necessitie relieued.

The hallowing of Gods name, comming of his kingdom, & doing of his will, are fitly set before the request of temporal benefites, because we should desire them rather in respecte of his glorie, then for the reliefe of our necessitie. Psalme. 107.

The godly in like manner returne the whole praise vnto him, euen when those thinges are graunted vnto them that seeme to bee most casuall, and to come at aduenture. Therfore in that Psalme before mentioned they are willed to praise the Lorde, and to tell vnto o- // thers what hee hath done for them when those things // which seeme to bee meere casuall and comming by // fortune and chance, are obteined: which clause of prai- // sing the Lorde and telling vnto others what thinges // he hath graunted at the requestes of their prayers, is ad- // ded in the Psalme vnto the ende of euery seuerall be- // nefit graunted vnto them. But al men cōceiue not this doctrine, that are his children alone, who in heart are assured that those which commonly wee call casuall things are disposed by him at the pleasure of his will, and graunted as pledges of his good will to those that in trueth call vpon him, and therefore in the last verse of that Psalme, it is sayd: *Who is wise that he may obserue* // *those thinges*? because they be onely the children that // haue his wisedome to obserue this, to marke it, to knowe that hee disposeth these outward things to the

// Ps. 107. S. 15. 31.

// Ps. 107. 43.

good of his, as pledges of his fatherly goodnesse towardes them: and therefore they onely call vpon him for them in faith, and in receiuing them do assuredly in their heart reckon thē as benefites receiued of him, confirming their faith thereby, in the assurance of his especiall good will towardes them. By this that hath beene saide, it doth appeare, that when we are oppressed with anguishe of hearte, or vexed with anye calamitie, either of bodie or minde: wee haue to seeke our remedie at the handes of the Lorde by prayer, in assured hope to recieue no small comforte thereby, if in faith & hope of his mercies we continue in calling vpon his name. It is a verie hard matter, and ỹ worke of faith alone, when a man is sore distressed and seeth no meanes to escape, then to call vpon God with faith and hope of being hearde. And if helpe shall come, it is as hearde a matter to ascribe it vnto the mercies of God as the fruite of prayer, and an assured token of his good will, rendering from the grounde of our hearte the praise that is due vnto him for it, and strengthening our faith therby in the persuation of his mercies towardes vs. The seruaunt of God glorifieth god in these thinges, acknowledging from his heart, that God is the giuer and disposer of them, but the vngodly whatsoeuer they say in worde, thinke in heart that they came by fortune and chaunce, and thereof doe not giue him the glorie for them, neither sanctifie thē by prayer as thinges receiued in especiall good will frō God. In the Psalme there is plentie set forth vnto vs, what protection the godly shall finde against all daungers in their distresses, and in the ende of the Psalme it is declared, by what meanes they shall es-

Psalme. 91.

escape those dangers, in these wordes: *He shall call vpon me and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him, with long life will I satisfie him, and shewe him my saluation.* If any shall diligently reade that notable booke of prayer, the prayer booke of the holy ghoste, I meane the booke of Psalmes, he shall clearely see that which before was sayd, that the Prophet is no way distressed, but he runneth foorthwith vnto God by prayer, and findeth comfort at his hands, knowing (as he testifieth in the Psalme) that *The Lord is neere vnto all that call vpon him, yea to all that call vpon him in truth, that he will fulfill the desire of them that feare him, that he wil heare their crie and saue them.* Verse. 15. 16. Psal. 145. 18. 19.

It hath bene declared, that wee in this petition are taught to call vpon God for deliuerance, whatsoeuer our necessitie shall be, and that with hope in him to be heard, albeit we see no means, howe we shal be holpen. It hath in like maner bene declared howe hardly this is perfourmed of vs, that we shoulde haue hope when we can see no meanes likely to helpe: so that it is the faithfull man alone that giueth this glorie vnto God. We learned out of the Psalme that the faithfull man being tossed with the tempest vpon the sea, and seeing no possibiltie to escape, resorteth vnto God by prayer and findeth the fruite therof. This (as was sayd before) is hardly perfourmed in such extremities, where there appeareth no meanes likely to deliuer vs. It is as harde a thing by reason of our corruption, to seeke at Gods handes by true prayer, those outwarde benefites that are procured by our labour, as by meanes appointed of God to help vs therevnto.

As for example, when a man hath an occupation to

liue

liue by, it is no easie matter for him to craue as hartily at Gods handes for his liuing, as that man that wanteth al ordinarie meanes to mainteine him. We are taught in this petition to beg at the handes of God by prayer, those outward thinges that haue meanes ordeined to bring them, euen then when wee haue the vsuall meanes. For the man that hath friends of great credite, that are able to compasse matters of greater importaunce then he hath any to trouble them withall, must looke and seeke for successe at the Lorde by prayer, as carefully as if he knewe of no helpe or friendship at all. When men of wisedome, credit, or power, goe about their matters without any calling vpon the name of God, they plainely denie the Lorde that honour that is due vnto him. For he must be acknowledged, as hee is in deede, the disposer of all outward benefites, aswell of those that come by the meanes of our labour, indeuour, or other our meanes whatsoeuer: as those that come so as wee can giue no reason of the same, comming by casualtie or fortune, as men commonly vse to speake.

And in this petition we are taught to craue all outwarde benefites, and the successe and going forwarde of all our labours of the Lord, who is the onely giuer of them, and without whose especiall blessing all healpes and meanes are to no purpose: according as it is written in the Psalme: *Except the Lorde builde the house, they labour in vaine that build it. It is vaine for you to rise earely and lye downe late*: declaring hereby, howe little helpe there is in all our carefull toyle, to attain to welth and earthly commodities. And therefore in all our trauels wee are taught to resort vnto God by earnest and

Psal. 127. 1, 2.

faith-

faithfull prayer. It is he that must blesse our going in, and our comming out, as we doe reade in the Psalme. Psal. 121. 8.

Wherefore the godly looke for a peculiar blessing of God vpon their labours, and seeke vnto him for it, when as the vngodly ascribe the honour that is due vnto God, vnto those helpes and meanes of counsell, labour, or indeuour, which are but the instruments appointed of the Lord thereunto. The daunger of this disease is so great, and man so easily drawen to seeke vnto the healpes that he hath without any due respect and regard of the Lorde: that in expresse wordes he giueth his people warning of this offence in Deuteronomie. *Beware least thou say in thine heart, My power and the strength of mine own hand hath prepared me this abundance: but remember the Lord thy God, For it is he which giueth thee power to get substance.* Deut. 8. 17. 18.

Let vs learne to sanctifie all outward blessinges by prayer, seeking them vnfeignedly at the Lord, and acknowledging them in trueth, and from a perswaded heart, to haue beene giuen vs from the handes of our God, whatsoeuer hath been the store of strēgth of our meanes to procure them by. For otherwise they are not pure vnto vs, if we be not resolued of ẏ giuer therof, reaching through all meanes into the sight of his goodnes, who is the Lord & disposer of these temporal things. A Christiā is taught in this petitiō not to be tormēted before hand, with the feare of an hard estate and euill condition in time to come, because the Lord (who is the disposer of all outwarde thinges,) hath taught vs to resort vnto him for the necessitie of the daye, in the day and time of their distresse, promising to stand by them in their troubles and wantes, and to de-

declare himselfe to be their God by the benefites and mercies, that he will graunt at their requests. What a greate burthen therefore are wee discharged of by the Lord, who in promising to heare vs in the day of our calamitie, hath cut of many cares, griefes, and vexations, which (long before they come) torment the vngodly, and when they are vpon them, doe driue them either to despaire, or to vngodly shiftes?

How iust also is the plague & punishment of those, who refusing this benefite of the Lord, will haue their owne care and feare vsurpe vpon the mercy and goodnesse of God: who in singular good will hath returned vnto vs the benefite of our thoughts and cares, to haue them otherwise bestowed for our good in his seruice, willing vs not to be carefull before hand for the necessitie to come, for the care of the day shall suffice for the same. If the Lorde in mercie abate and giue backe this benefite of our care, that we may haue it before the necessitie come free to bestowe vpon his seruice for our owne profite: what madnesse is there in our refusall? nay, what wickednesse and contempt of the grace of God? That man therefore that learneth not to abate the care for outward daungers and necessities to come, can neuer in truth pray vnto the Lord ẏ he wold giue him this day his dayly bread. For these wordes (of daily bread, and this day) doe cut off the care and torment of times farre off. By ẏ promise which in this petition we doe trust and depend vpon, the holy Ghost to the Hebrues cureth couetousnesse, willing them to be content with that they haue, and to se that their cõuersation be without couetousnesse, because the Lord hath sayde, I will not faile thee nor forsake thee.

Matth. 6. 34.

Heb. 13. 5.

This

This promise of the Lord, that he will not forsake his in the day of their necessitie, is set as a bulworke to beate backe their feare of want, and carefull coueting that ariseth thereuppon: that they may hold them well content and appaid with their present state and condition. The hole Ghost maketh a great diuersitie betwen the godly and wicked touching these earthly thinges. For they come to the godly as it were sleeping: for so doth he terme their quiet labour, that wayte assuredly for the successe from the Lord, in respect of the careful toyle that the vngodly are tormented with, as if their liuing lay onely in their trauelles. There is a secrete blessing of the Lorde, which must be sought for at his handes by faithfull prayers, without the which all care and trauell that can be taken will not auaile. *It is the blessing of the Lord that maketh rich,* (saith the holy ghost) Prou. 10. 22. There is more in that, then our fleshly and mistrustfull heart can easily be persuaded of. Let vs therefore learne to lessen our mistrustfull care, that we may testifie to y world the increase of our faith, in the persuasion of his mercie towards vs, according as this petition doth admonish vs. For in praying vnto him for these outward commodities, we doe acknowledge that they be at his disposing, and that all the labour in the world will not fetch them, vnlesse it please him to giue successe.

Wherefore we may plainly see, that when we haue trauelled or vsed those outward meanes wherby commonly benefites are procured, we haue but accomplished one part, and the least parte of that that bringeth the benefite in deede. Prayer must also be vsed, and the Lord he is to be intreated, and this is not the least, but the chiefe part.

The

The godly tempt not the Lord by refusing his means, but euen then when they do vse those meanes that are much in prayer for the successe and going forward of them: whether it be labour, counsel, or friendship that they vse to compasse their matter by. For the want of this, we see it fal out in common experience, ỹ the wi-
|| sest men haue had such successe with thir deuises, as the
|| most foolish man ỹ is, could not haue made a madder
|| match, then often times falleth out euen there where
|| their care and counsell hath bene the greatest. Which teacheth vs to giue the Lorde his due, to acknowledge him the Lord and gouernour of those temporall commodities, to beg them at his hãds by true & vnfeigned prayer, & by faith to depend vpon him, and not vpon our trauel, no not where it is the greatest & promiseth ỹ moste vnto vs. Worldly men that depend wholie in the persuasion of their heart vpon ỹ help of their hands, their wisdome, or their wealth or friendship: do dissemble with ỹ lord in this request. For they seeke ỹ at him as his gift, which their hart telleth them that they haue alreadie at home. Couetous men ỹ would gather faster
|| then he will giue, how can they in truth seeke it at his
|| hands: when they are not at any time contẽt with that
|| measure or portion that he doth giue, nether rest in his
|| distribution, hauing such a hungrie desire as would pre-
scribe the Lord, & not be limited or prescribed by the Lord? The oppresser, hard and cruell dealer, that preteedeth to beg his bread & temporall commoditie of the Lord, & in the meane time is the purueier, and prouider for himselfe, by such oppressing and vnmercifull
|| meanes as the Lorde abhorreth, doth dally with the Lord, deceiue himselfe, and maketh his prayer a curse

vnto

vnto his own ſoule, and a witneſſe in the day of iudge-
ment againſt his owne conſcience: in ỳ he hath pro-
feſſed in this prayer, that to be the Lordes gift, whiche
he ſought of Satan by ſuch waies and meanes as he ap-
proueth: but the Lord abhorreth them. We pray here
for others aſwell as for our ſelues, he therfore that pro-
feſſeth to pray for others their good eſtate concerning
temporall thinges, and yet conueyeth that which is o-
thers, or withholdeth it either by violence or deceipt:
with what conſcience doeth he offer this petition to ỳ
Lord? The children of God haue their faith declaring
it ſelf by outward things, while they depend vpō him
for them: wherein the vngodly bewray their want,
howſoeuer they boaſt of their inwarde perſuaſion of
his goodneſſe. For if the Lord ſpeed them not to their
contentation, they will not ſticke to prouide for them
ſelues, by ſuch either open or ſecret oppreſſiō as he hath
plainely forbidden, as if he were onely the God of the
ſoule, and not of the bodie alſo, and whole man, to
prouide for both, according to the good pleaſure
of his will: and we by fayth to depend and wayte for
a ſpeciall bleſſing from him, euen in outward thinges
which the vngodly cannot ſee into. For they bind the
Lord ſo vnto the inſtruments wherby he worketh his
will, that in trueth thêy haue the glorie, and he is alto-
gether depriued thereof. .er.3a.1.13

They be only his children that in trueth acknowlege
him ỳ giuer of theſe outward benefits, & therfore will
vſe no meanes beſides thoſe which he hath approued.
The other in ſeeking help by means forbidē of him, do
plainly ſpeak in thoſe their doings, ỳ they haue no faith
nor cōfidēce in him. We may in faith & good hope aſk

thoſe

those things, because they make for the glorie of God, who doth reigne and rule in earth by giuing vnto his their wantes, euen in these outwarde and temporal thinges, according as wee may learne in the Psalme. Where after many words declaring that God executeth iustice for the oppressed, giueth bread to the hungrie, loseth the prisoners, keepeth the straungers, relieueth the fatherlesse, ouerthroweth the way of the wicked: immediatly it followeth: *The Lorde shall reigne for euer, O Sion.* As if the Lord should not be knowen to reigne, if he should faile his seruantes, calling and depending vpon him in their distresses. For wee may not thinke that he faileth his seruants, when hee giueth them better benefits then those which they do aske. As if they craue deliuerance out of present danger, and he by taking them in mercy out of this life, worketh a finall riddaunce out of all daunger: shall we say that the Lord hath not heard them? Likewise, if their necessitie whatsoeuer, indureth longer then they wishe, or increase vpon them after their suite made for deliuerãce, because the Lord will worke a more glorious worke in their deliuerance for the comfort and increase of their faith, notwithstanding it be some long time after: shall we say the Lorde hath reiected their prayers, because he hath delayed so long? God forbidde. For the Lorde according to the good counsel of his will, sometimes hath not iustified the innocencie and good causes of his, no not before their death. And as it hath been sayd of the time, so likewise is it to be thought of the meanes and maner of helping and relieuing vs, if that hath beene other then we could haue prescribed, shall we not denie the Lord to haue heard our suits, because

Psal. 146. 10.

the

the helpe that we haue had, hath not beene in the same manner that we haue conceiued to bee best? This one thing we haue often to cal to remembrance, that before the request of these outwarde necessities, there is the desire of doing his wil here in earth: to teache vs the Lorde is thus helpfull, in outward necessities oppressing them, vnto the prayers of such, as haue not only the knowledge of his will, but also desire to doe it. For that goeth before the other in our prayer, and therfore in our desire: in as much as true praier goeth not without the desire of the hart, vnto the request of the tonge. Those therefore, that look for these outward blessings when they call vnto the Lorde, must learne both to know what his will is reuealed in his word, and also to haue a desire to do the same. For vnto those that thus worship him the Lorde hath promised to incline his eare, according as it is written in these wordes: *We know that God heareth not sinners, but if any man be a worshipper of God, and doth his will, him heareth he*: putting the in hope of being heard that be worshippers of him, and making those the worshippers, not that do vnto him whatsoeuer liketh them, but that are doers of his liking and will, which is opened to vs in his worde. To the confirmation of this may be added that, which is written in the first Epistle of Saint Iohn in these wordes, *Whatsoeuer we aske we receiue of him, because we doe those things which are pleasing in his sight*.

Those who look for outward blessinges when they pray vnto the Lorde for them, must learne both to knowe what his will is reuealed in his word, and also to do the same. Iohn. 9. 31.

1. Iohn. 3. 22.

By this it appeareth that witches & sorcerers (which wil haue the name of wisemen and wise women) who are thought to do so many thinges with prayer, cannot preuaile with ỹ Lord, to obteine these outward things of him in fauour and good will. For of all people they

are the moſt ignorant of his will, and therefore of his worſhip. But as euen now it was proued, if any man be a worſhipper of God and a doer of his will, him heareth he. Thoſe are they to whom the Lord hath made promiſe ỳ he will be mercifully inclined vnto, in their prayers and petitions. *He is nigh vnto all that cal vpon him in truth, he will fulfill the deſire of them that feare him, he wil heare their crie and will ſaue them. The Lord preſerueth al them that loue him.* (ſaith the holie Ghoſt.) It may ſo fal out that the praiers of witches and ſuch like may be inſtrumentes of his iuſtice, for the puniſhment of ſin in others: and for the hardening of their owne hearts: but it is as ſure as the Lord liueth, that they neuer obteine any thing by their prayers to their good, in fauour and good liking of the Lorde. But as for the ſeruants of God, they are in aſſured hope to haue their prayers heard, when they ſhall call vpon the Lorde in their outward diſtreſſes: for they are perſuaded, (as the trueth is in deede) that it ſtandeth vpon the name and glorie of the Lorde, to ſtand by his in their neceſſities for to ſuccour and helpe them, as the matter ſhall require. Wherefore they require it as a parte of his owne glorie, as an argument and aſſurance that he reigneth here in earth, as a matter that is agreeable to his good pleaſure and will, according as they haue learned out of his worde. Which giueth them an aſſured hope of being heard, and maketh them bolde to call vpon him, knowing that his owne glorie, the renoune of his own kingdome, and a matter that is agreeable to his owne good liking and will, is in hand, while their diſtreſſes and wantes are brought before the Lord, to be holpen, and relieued by him. A manifeſt confirmation & proof

Pſal. 145. 18, 19, 20.

of this is to be found in the Psalme: In the which place the Prophet speaketh much in the beginning of extolling the name of God, of meditating the beautie of his glorious Maiestie, of shewing foorth the glorie of his kingdome, and speaking of his power: after this it followeth, that the Lorde vpholdeth all that fall, that he fulfilleth the desire of them that feare him, that he will heare their crie, and will saue them: as if the glorie of his name, and renoune of his kingdome were seene in this: to lift vp his that fall, to heare their crie and saue them. And no doubt the Lorde will haue it knowen here vpon earth, that he is Lord ouer all: true and faithfull in his word, by the helpe and defence that he will graunt vnto his, whensoeuer in their distresse they shall by faithfull prayer resort vnto him. Psalme. 145. 14.

His meaning is to leaue manifest and plaine proofe that he ruleth here in earth, euen by that mercie that he hath to bestowe vpon his, who call and crie vnto him in their necessitie with an assured hope of being heard. For the glorie of his name, the honour of his kingdome, and the good pleasure of his will goe ioyntly together with the hearing and regarding of their cause: according as they are set before this petitiõ, in this fourme of prayer ẏ is prescribed by the Lorde. Where, before we make mention of daily bread, there is request made for ẏ hallowing of his name, the comming of his kingdome, & doing his will: because euen then whẽ he releeueth the necessities of his ẏ call vpon him, his name is hallowed, his kindome cõmeth, & ẏ is performed which is agreable to his wil. This cã not but minister hope & cõfort to vs in al our necessities, ẏ his honor & glorie is after a maner darkned in our distres.

and as it were suffereth in the same, which the Lorde God can not but erect and aduance, and therfore fauor our distresse, wherevnto his owne honour is so neerely ioyned. Now let vs pray, &c.

The xvii. Lecture vpon the 12. and 13. verses.

12 *And forgiue vs our debts, as we also forgiue our debters.*

13 *And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, & the power, and the glorie for euer, Amen.*

IN this petition we do require the forgiuenesse of our sinnes, wherin wee are to vnderstand, that by this word sin, is not only meant ỹ guiltines that we haue brought in vpon vs by offending, but also the punishment whatsoeuer that followeth thereupon, as shall hereafter (God willing) most plainly appeare. We are therfore put in hope by this petition, to haue as well the punishment as the fault of our sinne pardoned and forgiuen vs: so that when any punishment of God is vpon vs, they needs not to despaire: for we are taught and commanded by him to make suite for the forgiuenesse of sinnes, which could not be done in faith, if the Lord had not promised vnto vs the pardon and forgiuenesse thereof. The godly at all times when any affliction was vpon them, haue resorted to the Lorde for the forgiuenesse of their sinnes. And why? Are wee not taught so to do in the holy scripture? Doth not ỹ praier

We are put in hope aswel to haue the punishment, which is vpon vs for our sinne remoued, as the guiltines pardoned, when we in true repentance turne vnto him, calling vpon him for the forgiuenesse of sinne: for by sinn (which we craue to haue forgiuen vs) it is vsuall in the scripture to vnderstād aswell the punishment as the guiltinesse and offence. 1. Reg. 8. Verse. 33.

of Solomon leaue this, for a perpetuall doctrine, vnto the Church: that when any punishment is vpon those that be his, they shoulde confesse their sinnes in trueth with an assured hope in so doing to finde fauour at his handes: and ease of their griefe when they shall truely turn vnto him? Accordíng as it is writen in that Chap. in these wordes: *When thy people Israell, shall be ouerthrown before the enimy, because they haue sinned against thee, and turne againe to thee, and confesse thy name, and pray and make supplication vnto thee, then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israell, and bring them againe vnto the land which thou gauest vnto their fathers.* 1. k. 8. 33.

A plaine proofe we haue in this place, that the people of God may resort boldly vnto God, euen then when his punishment is vpon them, for the forgiuenesse of their sinnes. And as plaine is this also, that his mercie toward them, & pardoning of their sinnes, consisteth not onely in the remouing of the fault from them, but also of the punishment that is due for the fault & transgressiō. For he praieth ỳ when the people shalbe led out of their land by their enimies, because they haue sinned against the Lorde, that if they shall confesse their sinnes and turne vnto the Lord: then he woulde be mercifull and bring them againe vnto the lande, which is to remoue the punishmente from them, as well as the faulte and giltinesse. This was that punishment to be captiues & prisoners in their enimies land: when they are brought home, this punishment is remoued.

The like proofe we haue of this matter in the same chapter, in these words: *When heauen shal be shut vp, and there shall be no raine, because they haue sinned against* V. 35.

thee: and shall pray in this place, and turne from their sinne, when thou doest afflict them, then heare thou in heauen, and pardon the sinne of thy seruantes, & giue raine vpon the land.

They that haue sinned are incouraged to pray vnto the Lord, and are assured to be heard, when they shall in trueth bewayle and confesse their sinne.

Marke it also, that as well in this place, as in that former, the pardoning of their sinne remoueth the punishment, and reacheth vnto that as well as vnto the guilt thereof. I do note this, because of that doctrine of the Church of Rome, which doth affirme that God doth pardon the fault of his, and yet reteine still the punishment, which they say must be redeemed by their satisfaction. A dangerous doctrine, that God should absolue them of the fault, and yet presse them with the punishment which doth not apperteine vnto them, but in respect of their offence, bicause they are faultie. This doctrine chargeth the Lord with injurie. For if he shal remitte and forgiue the fault, and yet reserue the punishment, he punisheth without a cause. For where the fault is pardoned, the man is as if he had not offended, he is no longer accounted a trespasser. Can it then stand with the iustice of the Lord, to punish him whō he him selfe hath iustified as no offender, in the free pardoning and forgiuing his fault? We doe see it thoroughout this Chapter, ẏ when they shal confesse their fault and turne vnto the Lorde, they are discharged of the punishment, and that the holie Ghost is ignoraunt of this diuorcement betweene the punishment and the fault, which the Churche of Rome hath inuented to vtter their merchandize of satisfactions withall.

And least any should thinke that this prayer for the for-

forgiueneſſe of ſinnes, did but take place in theſe ſpeciall cauſes in the remouing of thoſe particular and ſpeciall punishmentes, the holie Ghoſt maketh it generall in the ſeuen and thirtie verſe. When there ſhal be *Famine* in the lande, when there ſhalbe *Peſtilence*, *Blaſting*, *Mildew*, *Graſhopper*, or *Caterpiller*, when their enimies ſhal beſiege them in the cities of their land, or any plague, or any ſickneſſe, (for theſe are the very wordes of the text) that their prayers ſhalbe auailable (when they ſhal confeſſe their faultes and truly turne vnto the Lord,) for the remouing of thoſe punishmentes what ſo euer they are that be vpon them, yea euen to make them that ſhall haue led them away captiues to haue pitie & compaſſion vpon them, as it is declared in that Chapter. Verſe. 37.

This is a great comfort vnto a Chriſtian conſcience, when he ſhall learne and vnderſtand that there is a medicin that can cure him, euen then when the Lord ſhall haue reuealed his ſinne by bringing punishment vpon it. Moreouer, leaſt it ſhould be excepted againſt this, that in deede Solomon prayed that punishmentes might be remoued when they ſhould confeſſe & truely bewayle their ſinne: but how can it be proued that the Lord did euer promiſe to heare any ſuch prayers? The matter is manifeſt in the booke of the Chronicles. Verſe. 50.

And the Lorde apeared to Solomon and ſaid vnto him, I haue heard thy prayer, if I ſhut the heauen that there be no raine, or if I commaunde the Graſhopper to deuoure the land, or if I ſende peſtilence among my people, if my people do humble themſelues, and pray, & turne from their wicked wayes, then will I heare in heauen, and be merciful vnto their ſinne, and will heale their land. 2. Chro. 7. 12. 13 14.

In the Pſalme there is a plentifull proofe, that Pſalm. 107. 10.

the Lord will be intreated to forgiue the ſinnes of his ſeruants, and to remit their puniſhmẽts when they ſhall in true repentance, humble themſelues before him.

Verſe. 17.

They (ſaith the Prophet) *that dwell in darkeneſſe being bound in miſerie and yron, becauſe they rebelled againſt the wordes of the Lorde, when he humbled their heart with heauineſſe, then they fell downe, and there was no helper, then they cried vnto the Lord in their trouble, and he deliuered them from their diſtreſſe: he brought them out of the ſhadow of death, and brake their bandes in ſunder.*

Verſe. 17.

In that Pſalme there is likewiſe proofe of the ſame matter apparent enough in theſe words, *Fooles by reaſon of their tranſgreſſion, and becauſe of their iniquities are afflicted, their ſoule abhorreth all meate, and they are brought to deaths doore, then they crie vnto the Lord in their trouble, and he deliuereth them in their diſtreſſe: he ſendeth his worde and healeth them, and deliuereth them from their graues.*

Verſe. 20.

It were an infinite work to recite thoſe places in the booke of Pſalmes, that proue the mercies of God to remoue puniſhments from the offenders, when they ſhal in true repentance turn vnto him. It is a hard matter in great affliction to perſuade the man that is ſore afflicted for his ſin, that there is mercie with the Lord to remoue his puniſhment, if he ſhal truly humble himſelfe in repentance for his ſinne: yet, we ſee what plaine proofes there are of the ſame, to increaſe our faith in the perſuaſion to haue our ſinnes forgiuen, when we ar truely greeued and penitent for the ſame.

It is a hard matter to perſuade the man that ſuffreth ſome great puniſhment for his ſinne, that the Lord will be intreated of him to remit & releaſe that puniſhment if he humble himſelfe in true repentaunce for his ſinne: yet is this doctrine moſt neceſſarie to be taught, becauſe the mercifull promiſes of God toward his are more often perfourmed in deliuering them from danger, the

This is a doctrine moſt needfull to be ſtood vpon, becauſe ẏ bleſſinges ẏ the Lord hath promiſed to beſtow vpon his, by reaſon of our corruption, are rather deliueraunces from euill, then preſeruations in any con-

tinuall course of prosperitie. I say they rather come in after our affliction, then stand continually with vs to keepe affliction from vs. Whiche many mistaking haue stumbled at the afflicted estates of the children of God: but the worde of the Lorde doeth guide those that bee his to looke to the end of the vpright man. *Marke the vpright man, and beholde the iust, for the end of that man is peace* (saith the Prophet). And almost all those requestes that Solomon maketh for the people of GOD, are to haue blessinges and benefits procured vnto them after their troubles and afflicted estate.

in such a preseruation of them, as they should not fal therinto.

Ps. 37. 38.

We see there how needefull it is to holde this doctrine of forgiuenesse of sinnes, that we stumble not at the crosse of Christe, that we do not murmur or dispaire in our affliction: that wee shoulde not shake off hope, notwithstanding our greefe whatsoeuer haue had long continuance and abode with vs: that wee nourishe no wronge iudgemente of the estate of the Church and children of God, that we decide not with the vngodly against the seruauntes & Saints of God. A tẽptation ẏ had almost shaken the faithfull seruant & Prophet of god Dauid, vntill he went into the sanctuarie of the Lord, to inquire the end of those men. This doctrin ouerthroweth the heresie of ẏ *Nouatians*, who do denie the forgiuenes of sinnes after baptisme. That which is ioyned with this petition (of our forgiuing them that trespasse against vs) noteth not any deserning to haue our sinnes forgiuen, by reason of our forgiuing of them that offende against vs. For then wee shoulde not pray to haue them forgiuen, seeing wee remoue them by desert: but is added for our instructi-

on, & for our comfort. For our instruction, to teach vs that the Lord requireth this at our handes, that wee should be mercifull because he is mercifull. For our comfort, to tell vs that if we which be men can remit the wronges and iniuries done against vs, much more will our heauenly father, who is without comparisō aboue man in mercie and compassion, forgiue the offences and sinnes of his seruauntes, when they shall in true repentance seeke vnto him for the same. It is needfull for our infirmitie to receiue persuasiō of his mercie, especially when his iudgement shall be vpō vs, & punishment which is the assured signe of his displeasure shall presse vs. It is then a heard matter to conceiue hope that the Lorde will forgiue vs. For infidelitie is as deepely rooted in our hearts as any sin or iniquitie whatsoeuer.

Therefore the Lorde hath left vs (who are taughte by his spirit to forgiue vnto others their offences committed against vs) an assured hope to finde fauour at his handes: who will neuer be founde inferiour vnto man in mercie. Therefore it is thus written in Luke, *Forgiue vnto vs our sinnes, for euen wee forgiue euerie man that is indebted to vs.* And as it is necessarie that we should be vpholden with this hope, so it is requisite that we remember that which is written in Matthew. *If ye doe not forgiue mē their trespasses, no more will your father forgiue you your trespasses*: to admonishe vs that the Lorde will haue his to resemble him, and beare this his image of mercie before the worlde. If we be taught to remitte, and forgiue offences vnto others, when they shal haue done vs any wrong, wee may easily perceiue that the Lord will not haue vs to cherish our selues in the hope

The Lorde our God will not be inferiour vnto man in mercy & therefore if wee which be weake men doe forgiue them that offend vs: much more will our heauenly father be readie to remit vs our sins who for obediēce to his will doe so willingly relent for getting the iniuries that are don vnto vs.
Luk. 11. 4.
Matt. 6. 15.

of being heard, when we shall offer vnto other iniurie and wrong. For if a Christian bee admonished in this petition, so farre to profite that hee learne to forgiue iniuries done against him: much more would the Lorde haue him to be farre from offending others by iniuries done vnto them.

The last petition wherein we craue that the Lorde woulde not lead vs into temptation, but deliuer vs frō euill, doth admonishe vs, that the Almightie vseth to punishe sinne with sinne; that when men shall haue long continued in sinne they shall become so blind & hardened therein by the iust iudgement of God, that hardly somtime after much affliction, they can bee cured of the same. That the godly are subiect vnto a kinde of hardenes of heart, which is a punishment for their former sinnes laide vpon them from the Lorde, it may appeare by the prayer of the Church of God, whereof we read in the Prophet Isay, in these words: *O Lorde why hast thou made vs to erre from thy wayes, and hardened our hearts from thy feare, returne for thy seruauntes sake, and for the tribes of thine inheritaunce.* It is not that hardenesse of harte, which is peculiar to the reprobate, that is mentioned in this place, but to bee so taken with the snares of sinne, and so led into temtation and blinded and intangled therein, as the godliest that liueth may bee, and yet afterwarde by affliction, or some other meanes, delyuered from the same. For when it pleaseth ỹ Lord to lay any extreme affliction vpon his, no doubt there is in them this erring from his wayes, and hardenesse of heart from his feare, which the Church of God complaineth of in this place, and which the Lorde purposeth to cure.

We pray that the Lord would not giue vs ouer vnto sinne to be hardened therein, as we for our former sinnes haue deserued, but that hee would deliuer vs from the snares thereof.

Esay 65.17.

For

For he is not cruel to punish so extreemly when there is no cause, but his meaning is to mollifie their hard hearts thereby, that wee may be humbled vnder the gouernement of his holy worde.

Wee pray therefore in this petition, that we maye not bee hardened through the deceitfulnesse of sin, for the auoyding whereof the children of God are admonished in the Epistle to the Hebrues to exhort one an other. *Exhorte one an other* (saith the holy ghost) *while it is called to day, least any of you be hardened through the deceiptfulnesse of sinne.* Heb.3.13.

This petition of not leading vs into temptation, but deliuering vs from euill, doth well follow that of forgiuenesse of sinnes. For when it pleaseth the Lord to forgiue sinne, hee deliuereth them from being hardened therein: giuing them the sight of the deceipt that is in it, and also power and maisterie ouer the rage thereof. In that prayer of Solomon, which wee haue so often heard of before, when hee prayeth that the people of God may haue their punishments remoued when they call vpon him, there is alwayes added the condition of turning from their sinne, either in expresse wordes, or else in wordes that necessarily importe the same. As to take one example for many. In that Chapter he hath these wordes: *When Heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and they shall pray in this place, and confesse thy name, and turne from their sinne, when thou doest afflict them, then heare thou in heauen, and pardon the sinne of thy seruauntes, and of thy people Israel, when thou haste taught them the good way wherein they may walke.* So that the turning from sinne is necessarily required of them 1.Reg.8.35.

that doe looke for the forgiuenesse of sinne. And then especially when the Lord will testifie against vs from heauen, by punishmentes laide vpon vs: wee haue to call to minde our former sinnes, and ceasse to be careless and secure therein. For when the Lord forgiueth sinne, hee also cureth sinne, not suffering vs any longer to sleepe in the same, being snared with the bayts and allurementes thereof, but begetteth in vs a newe care to shake it off, and a newe watchfulnesse ouer it.

There is added to the ende of this petition, *For thine is the kingdome the power and the glorie for euer*: whiche doeth admonishe vs of sundrie profitable instructions: for by it we are taught what shoulde bee the end of our petitions, why wee shoulde haue them graunted, euen that his kingdome, power, and glorie maye bee aduaunced. For (as we haue learned before) while that the lord frameth his to the obedience of his will, giueth good thinges vnto them, remoueth euil things from them, his name is halowed, his kingdome commeth, and his wil is done here in earth. For by dealing thus with his seruantes, hee willbee knowen to reign and rule here vpon earth, and be glorified in the same. This desire therefore to haue him glorified, should be both at the beginning and ende of our prayers, whether our suite bee for spirituall graces, or for temporall blessings. By this also our faith is strengthened in the hope to obteine our petitions, because the Lorde cannot neglect the glorie of his name, and the honour of his kingdome, which dependeth vpon the performance of his mercie towardes his seruauntes that call vpon him: and therefore our hope cannot deceiue vs, being ioyned so neere vnto the glorie of our God.

The end why we would haue our petitions and prayers heard, is that this kingdome power & glorie may bee aduaunced: whiche is brought to passe when the suite of his seruaunts that are made according to his word be performed: there is therefore great hope to be heard, since that our prayers stand coupled so closly to his glory.

More-

Moreouer, in this we are admonished, that it is not the worthines of our selues, nor yet of any other, but the honour of his name, that commendeth our suites and petitions vnto the Lorde. Finally, herein wee are admonished of a speciall worship and seruice, which is thankesgiuing vnto God, whensoeuer wee receiue any benefite, of what kinde soeuer. For we acknowledging in our prayers, not onely that he hath the disposing of these benefites, but also that his kingdome, glorie, and honour consisteth in the rewarding of his with the same: shall be founde traytours to the crown of his kingdome, if after benfites receiued, wee doe not by thankesgiuing, confesse and acknowledge the same. This giuing of thankes is a speciall worshippe and seruice of God, in so much that the Lorde reiecting sacrifice, placeth his honour in thankesgiuing. *Will I eate the flesh of Bulles, or drinke the bloud of Goates?* (saith the Lorde by his Prophete.) *Offer vnto GOD prayse, and pay thy vowes vnto the most high, and call vpon mee in the day of thy trouble, so will I deliuer thee, and thou shalt glorifie mee.* And in the laste verse of that Psalme, it is saide. That he who offereth prayse vnto the Lord doth glorifie him.

Giuing of thankes vnto God for benefites receiued is a speciall seruice and worshippe of God which hath in it an acknowledging that the Lorde hath y disposing of all thinges here belowe, and he hath a speciall care ouer his Church, to helpe them in their necessitie and distresse.

Whereby it appeareth, that the Lorde esteemeth thankesgiuing as a speciall worshippe and seruice of him, which may well bee perceiued in sundrie places of the scripture, but especially in the booke of y Psal. It is in deede a seruice of God peculiar and proper vnto the Children of God. For the wicked are not acquainted with it, they see not the Lorde his arme in their deliuerances, they see not through the instrumentes y God vseth to helpe them by, into the especi-

all

all good will and fauour of God: from whence the godly take thoſe helpes to come as a plaine proofe ther of. Therefore doth the Prophet ſay, *The voyce of ioye and deliuerance ſhall bee in the tabernacles of the righteous, ſaying, The right hande of the Lorde hath done valiantly.* Pſalme. 118. 15.

Hee maketh it a particular worke of the righteous, to reioyce in the Lord, and in hearte to prayſe him. For notwithſtanding all people taſte liberally of his benefites, yet the feeling of his fatherly goodneſſe which procureth giuing of thankes in deede, is proper onely vnto the children of God.

Is is a ſingulat priuiledge, that hee doeth vouchſafe his elect alone, when he giueth ſuch a ſweete taſt vnto his benefites, as driueth their heartes to reioycing and giuing of thankes: not onely in the comforte of the preſent benefite, but alſo in that hauing receiued an assured token of his fauour, they peaceably paſſe ouer the courſe of their life, aſſuring themſelues that they are had in eſpeciall reckoning and accompte with the Lorde. Therefore the Prophet is bolde to halie this ſpeeche of them: *Bleſſed is the people that reioyce in thee, they ſhall walke in the light of thy countenance. O Lord, they ſhall reioice continually in thy name, and in thy righteouſnes ſhall they exalte themſelues.* Pſalm. 89. 15. 16.

Hee maketh it no common matter to reioyce in the Lord, but a matter belonging onely to the elect and bleſſed people of God. Howe greatly it pleaſeth the Lord, the Apoſtle witneſſeth in the Epiſtle to the Corinthes, where he requireth the prayer of the Church of GOD for him in his affliction, that when his deliuerance ſhall bee obteyned by the prayer of many: many perſons may giue thankes vnto God. 2. Cor. 1. 11.

Which

Which notably declareth howe acceptable a seruice it is, to giue thanks vnto God, when the afflictions of the children of God serue therevnto, and are become a speciall ende of the same: As witnesseth in like manner the Prophet: *The Lord hath loked down from the height of his Sanctuarie, that he might heare the mourning of the prisoner, and delivereth the children of death, that they may declare the name of the Lorde in Sion, and his praise in Ierusalem.*

Psalme. 102. 19.

Ob: Nowe if it bee demaunded, Why the sacrifice of thanksgiuing is so acceptable a worshippe and seruice
Sol: of the Lorde? The answere is readie, because it ascribeth the gouernment and distribution of all benefites vnto the Lord: denying them to come by casualtie or chaunce, as doe the vngodly whatsoeuer they say, in that they are neither comforted truely in them, nor yet thankefull in them. Moreouer it acknowledgeth God not so to be a deade thing and bare name, that regardeth not men that serue him in the obedience of his will, but that in truth he hath a care of his church, helpeth his in their neede, and regardeth them in performing the trueth of his promise towardes them. This acknowledging of the mercies of GOD by giuing of thankes, helpeth forwarde the faithe of other in persuation of his tender care that hee beareth towardes his. Wherefore the vngodly are accustomed to open vnto others the children of God, the especiall benefites and mercie which they had receiued of the Lorde, that they might not onely ioyne with them for the praise of his mercie, but also receiue increase of faith in the visible experience of his godlines. It is wel knowen that ỹ people of God vnder the law had

Giuing of thankes to god for benefites receiued helpe our faith forwarde in the persuation of God his speciall good will towardes vs, and the seruaunts of God haue declared vnto others that feare God, what benefites they haue receiued, that they might not onely ioyne with

had a solemne rite and ceremonie, in performing their vowes of thankesgiuing and peace offeringes, whensoeuer they had receiued any notable and singular benefite of the Lorde. Which was a thing so well pleasinge the Lorde, that they present this their purpose, to prayse him, and to tell what he had done for them, as a reason to persuade him to work their deliuerance when they are distressed, according as wee reade: *Saue mee from the Lions mouth, and answere mee, in sauing mee from the hornes of the Vnicornes. I will declare thy name vnto my brethren: in the middest of the congregation wil I praise thee, (saying) praise the Lord yee that feare him, magnifie him all yee seede of Iacob. For hee hath not dispised nor abhorred the affliction of the poore, but when hee calleth vnto him, hee heareth. My prayse shall bee of thee in the great congregation, my vowes will I performe before them that feare him. The poore shall eate and bee satisfied: they that seeke after the Lorde shall praise him.*

them in this acceptable seruice of thankes giuing vnto God but also receiue increase of faith in the experience of his godlines towardes those that feare him.

Ps. 22. 21.

This kinde of persuasion haue the seruauntes of God often vsed, and therefore wee doe reade that the godly in their petitions haue vsed often these wordes: Shut not vp (O Lord) the mouths of them that praise thee, open not the mouthes of the vngodly, that they may praise the power of their Idols, and magnifie a fleshly king. They were perswaded that the Lorde did greatly esteeme his owne glorie and honour: that it was a speciall seruice and worship that hee delighted in, as it is in deede. For euen the end of our saluation is the praise of his free mercie and grace, and hee hath elected his to the praise of the riches of his grace; and the ende of our temporall deliuerance is to acknowledge and magnifie that grace which wee haue tried to

be true, and had good experience of the same. So doth the godly king Ezechias confesse, that the Lorde would not haue him swallowed vp of the pit, without the taste of his mercie in deliuerance, because if he had so departed, the Lord shoulde then haue wanted that seruice of thankesgiuing for his deliuerance which is so acceptable vnto him. For those that are so ouerwhelmed in their afflictions taste not of the mercies of deliuerance, which openeth the mouth and filleth it with the prayses of the Lorde. *It was thy pleasure to deliuer my soule* (saith Ezechias) *from the pit of corruption, for thou hast cast all my sinnes behinde thy backe: for the dead cannot praise thee, they that goe downe into the pit cannot hope for thy truth, but the liuing shall confesse thee as I doe this day. The father to the children shall declare thy truth: the Lorde was readie to saue mee, therefore wee will sing my song all the dayes of our life, in the house of the Lord.*

Esay. 38. 17.

That he saith: *The dead can not praise him*, wee haue to take it as the truth is, that when those that be his are not deliuered in their distresses, hee wanteth the praise here in earth (where his glorie is often oppressed) which their deliuerance would plentifully spread abroade.

The seruauntes of god haue ben carefull to bee holpen in their desires least the Lorde shoulde want the glorye that is due vnto him, euen this sacrifice of thankesgiuing, which he so well acceptheth of.

And they do most thirst after the triall of this goodnesse here vpon earth, where there bee so manie enemies to his glory: that seeing the plaine proofe thereof, they may be plentifull in his prayse. Therefore doeth Dauid in like manner require deliuerance, that hee be not ouerwhelmed in his affliction, and so the Lord want the praise of his deliuerance: *Returne O lord deliuer my soule, saue me for thy mercies sake. For in death ther is no remembrãce of thee, in the graue who shal praise thee?*

Psalm. 6. 4.

The Scripture is plentifull in such proofes, where the seruauntes of God haue greatly longed for deliuerance, that they might prayse his name, and haue vrged it as a reason to perswade the Lord to heare their petitions, because then they would offer vnto him that wel pleasing sacrifice and seruice of thankesgiuing, a sacrifice that doth so greatly please the Lord, and therefore cannot but be well liked of all those that be his. It was declared before, that there was a solemne rite and ceremonie among the Iewes, in their thankes giuing after some great benefit receiued, where the godly meete together, not only to giue praise, but also to be confirmed and strengthened more and more in their faith, & perswasion of his fatherly care and regarde that he hath towardes those that be his. This is made plaine vnto vs in the Psalme: *He hath brought me out of the horrible pit* (saith the Prophet) *and he hath put in my mouth a new song of praise vnto our God. Many shall see it and feare, and shall trust in the Lord.* It can not but be a singular worship of God, that ascribeth this right of gouernement and care of his seruants vnto him, that also hath in it force to increase faith which is the founteine of all obedience. How great then is the sinne of vnthankfulnesse, when men passe ouer the benefites of God, and the assured pledges of his fauour, without any thankfull remembrance or cõfortable assurance of the good wil of God?

Psal. 40. 2.

Surely the neglect of this dutie (I meane of thanksgiuing to God, when we receiue any singular benefite, as some notable deliuerance from dangers, or happie outgoing from trouble) denieth the Lorde to be the disposer and gouernour of thinges here below, and fathereth them vpon fortune or chance. Howsoeuer they

denie

denie it in wordes, it denieth in deede any especial care to be in God ouer his: it maketh God to be nothing beside a bare name, and vaine imagination. It ouerthroweth faith, (which persuadeth vs of the speciall care and good will, that God beareth vs in taking his benefites, not as common thinges, but as pledges of his peculiar fauour,) in that as common matters, and no witnesses of any especiall good will, by vnthankfulnes they are passed ouer, and lightly let slip. Moreouer, the want of this duetie hindereth the profiting of others, in that they denie this help of strengthening their faith, which the Lord hath appointed, and the seruauntes of God haue practised, according as it was of late cited out of the Prophet, that many should see what ỹ Lord had done, and be drawen to put their trust in him. Now let vs pray vnto our heauenly Father in the name of his sonne, that we may so pray, that we may obteine; and obteining, render from a thankfull heart true prayse, and thankesgiuing vnto his name.

FINIS.

Whereas is more thereof God p. 294.
Ps. 107. p 295
Ser Lamentations p. 302.
Ser. Obedience p. 302
The end of ye 1st more is heere p 313.